ARISTOPHANES

III

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WITH THE ENGLISH TRANSLATION OF

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IN THREE VOLUMES

III

THE LYSISTRATA
THE THESMOPHORIAZUSAE
THE ECCLESIAZUSAE THE PLUTUS

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THE LYSISTRATA

INTRODUCTION

"In the autumn of 413 B.C. the news of the overwhelming catastrophe in Sicily reached Athens, and the *Lysistrata* was written in the year 412, at the very darkest period of the Peloponnesian War, the darkest, that is to say, before the ultimate disaster of Aegospotami, and the consequent fall of Athens. It was produced at the commencement of the year 411 B.C., but whether at the Lenaea or at the Great Dionysia, and with what success, the scanty record which has come down to us contains nothing to show." [a]

In spite, however, of their difficulties, the Athenians determined that they would not give in; they would build a new navy in place of the fleets they had lost. The sum of 1000 talents, held in reserve, was voted to build the new fleet, timber and oar-spars being amongst the articles most sorely needed, and amongst other measures, "they appointed a Board of Ten Probuli, a sort of Committee of Public Safety." [b] (In the play the Probulus commands the Scythian archers, whom elsewhere we find attending upon the *βουλή*; he comes to the Acropolis to obtain the means of rebuilding the fleet; he directs the *βουλή* to send plenipotentiaries to treat with the Spartans.) "It was in a period of hopeless despondency that Lysistrata developed her own original scheme for a general pacification of the warring Hellenic states." [c]

[a] Rogers, Introduction, p. x. [b] *Ib.* p. xi. [c] *Ib.* p. xviii.

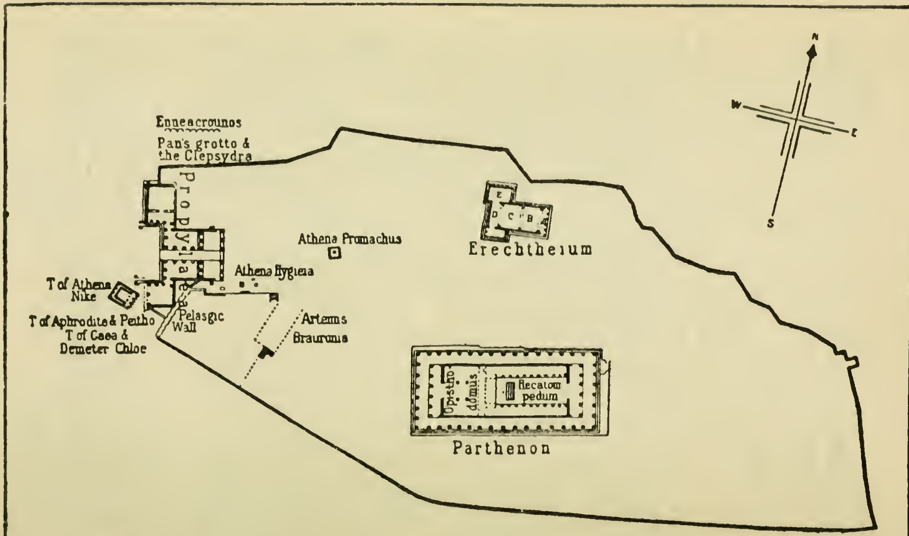
INTRODUCTION

The Acropolis is an isolated rock, rising to a height of about 500 feet above the level of the sea ; the levelled top measures some 1000 feet by 450 at the widest part. This plateau the Pelasgians " surrounded by a wall (τὸ Πελασγικόν), which lasted, apparently unaltered, till the time of the Persian invasion."[a] Then the wall was thrown down, and it was rebuilt by Cimon ; the southern part is called Cimonian, the rest Pelasgian. " The entire Acropolis was holy ground ; and the numerous temples which crowded it were all dominated by the triple presentment of Athens as the Πολιάς, the Παρθένος, and the Πρόμαχος."[b] The Erechtheum was the most ancient temple in Athens, and it contained the sacred serpent and the ancient wooden statue of Athene, to which the Peplus used to be offered at the Great Panathenaea. The Parthenon contained the famous gold-ivory statue of Athena, by Pheidias. In the hinder cell of this temple was the Athenian treasury. The Promachus was a colossal image of bronze, which stood in the open air, representing Athene armed and holding a spear. There were many other temples and shrines in the precinct.

The Acropolis was approached by a sloping road, which led to the Propylaea, or entry, of five gates. Near this, outside the wall, was an intermittent spring known as the Clepsydra and the grotto of Pan. The statues of Harmodius and Aristogeiton stood near the foot of the slope.

In this play Mr. Rogers prints text and translation not side by side but separately, the translation for obvious reasons being in many places only a paraphrase.

[a] *Ib.* p. xix. [b] *Ib.* p. xx.



Plan of the Acropolis

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΛΥΣΙΣΤΡΑΤΗ

ΚΑΛΟΝΙΚΗ

ΜΥΡΡΙΝΗ

ΛΑΜΠΙΤΩ

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ

ΧΟΡΟΣ ΠΡΕΣΒΥΤΑΤΩΝ ΓΥΝΑΙΚΩΝ

ΠΡΟΒΟΥΛΟΣ

ΣΤΡΑΤΥΛΛΙΣ

ΓΥΝΑΙΚΕΣ ΤΙΝΕΣ

ΚΙΝΗΣΙΑΣ

ΠΑΙΣ

ΚΗΡΥΞ ΛΑΚΕΔΑΙΜΟΝΙΩΝ

ΠΡΕΣΒΕΙΣ ΛΑΚΕΔΑΙΜΟΝΙΩΝ

ΠΡΕΣΒΕΙΣ ΑΘΗΝΑΙΩΝ

ΑΓΟΡΑΙΟΙ ΤΙΝΕΣ

ΘΥΡΩΡΟΣ

ΑΘΗΝΑΙΟΙ ΤΙΝΕΣ

ΛΑΚΩΝ

ΤΟΞΟΤΑΙ

ΛΥΣΙΣΤΡΑΤΗ

ΛΥΣΙΣΤΡΑΤΗ. Ἀλλ' εἴ τις εἰς Βακχεῖον αὐτὰς ἐκάλεσεν,
ἢ 'ς Πανός, ἢ 'πὶ Κωλιάδ', ἢ 'ς Γενετυλλίδος,
οὐδ' ἂν διελθεῖν ἦν ἂν ὑπὸ τῶν τυμπάνων.
νῦν δ' οὐδεμία πάρεστιν ἐνταυθοῖ γυνή,
πλὴν ἥ γ' ἐμὴ κωμῆτις ἥδ' ἐξέρχεται. 5
χαῖρ', ὦ Καλονίκη.

ΚΑΛΟΝΙΚΗ. καὶ σύ γ', ὦ Λυσιστράτη.
τί συντετάραξαι; μὴ σκυθρώπαζ', ὦ τέκνον.
οὐ γὰρ πρέπει σοι τοξοποιεῖν τὰς ὀφρῦς.

ΛΥ. ἀλλ', ὦ Καλονίκη, κάομαι τὴν καρδίαν,
καὶ πόλλ' ὑπὲρ ἡμῶν τῶν γυναικῶν ἄχθομαι, 10
ὁτιὴ παρὰ μὲν τοῖς ἀνδράσιν νενομίσμεθα
εἶναι πανοῦργοι,

ΚΑ. καὶ γάρ ἐσμεν νὴ Δία.

ΛΥ. εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε
βουλευσομέναισιν οὐ περὶ φαύλου πράγματος,
εὕδουσι κοὐχ ἥκουσιν.

ΚΑ. ἀλλ', ὦ φιλτάτη, 15
ἥξουσι· χαλεπή τοι γυναικῶν ἔξοδος.

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[a] *It is daybreak at Athens; and Lysistrata, a young and beautiful woman, is standing alone, with marks of evident anxiety in her countenance and demeanour. The scene represents the sloping hill which rises from the Lower to the Upper City. In the background are the Propylaea, the splendid portals of the Athenian*

THE LYSISTRATA[a]

LYSISTRATA. Now were they summoned to some shrine of Bacchus,
Pan, Colias, Genetyllis,[b] there had been
No room to stir, so thick the crowd of timbrels.
And NOW !—there's not one woman to be seen.
Stay, here comes one, my neighbour Calonice.
Good morning, friend.

CALONICE. Good morn, Lysistrata.
Why, what's the matter ? don't look gloomy, child.
It don't become you to knit-knot[c] your eyebrows.

LY. My heart is hot within me, Calonice,
And sore I grieve for sake of womankind,
Because the men account us all to be
Sly, shifty rogues,

CA. And so, by Zeus, we are.

LY. Yet though I told them to be here betimes,
To talk on weighty business, they don't come,
They're fast asleep.

CA. They'll come, dear heart, they'll come.
'Tis hard, you know, for women to get out.

Acropolis. Lysistrata is on the look-out for persons who do not come, and after exhibiting various symptoms of impatience, she suddenly begins to speak with abrupt and indignant emphasis.

[b] " All Gods of Wine and Love, the chief pleasures, according to Aristophanes, of the Athenian women ": R.

[c] The knit brows, two curves with a line between, are compared to the double-curved bow with a hand-piece connecting them.

ἡ μὲν γὰρ ἡμῶν περὶ τὸν ἄνδρ' ἐκύπτασεν,
ἡ δ' οἰκέτην ἤγειρεν, ἡ δὲ παιδίον
κατέκλινεν, ἡ δ' ἔλουσεν, ἡ δ' ἐψώμισεν.
ΛΥ. ἀλλ' ἦν γὰρ ἕτερα τῶνδε προὐργιαίτερα 20
αὐταῖς.
ΚΑ. τί δ' ἐστίν, ὦ φίλη Λυσιστράτη,
ἐφ' ὅ τι ποθ' ἡμᾶς τὰς γυναῖκας συγκαλεῖς;
τί τὸ πρᾶγμα; πηλίκον τι;
ΛΥ. μέγα.
ΚΑ. μῶν καὶ παχύ;
ΛΥ. καὶ νὴ Δία παχύ.
ΚΑ. κᾆτα πῶς οὐχ ἥκομεν;
ΛΥ. οὐχ οὗτος ὁ τρόπος· ταχὺ γὰρ ἂν ξυνήλθομεν. 25
ἀλλ' ἔστιν ὑπ' ἐμοῦ πρᾶγμ' ἀνεζητημένον,
πολλαῖσί τ' ἀγρυπνίαισιν ἐρριπτασμένον.
ΚΑ. ἦ πού τι λεπτόν ἐστι τοὐρριπτασμένον.
ΛΥ. οὕτω γε λεπτὸν ὥσθ' ὅλης τῆς Ἑλλάδος
ἐν ταῖς γυναιξίν ἐστιν ἡ σωτηρία. 30
ΚΑ. ἐν ταῖς γυναιξίν; ἐπ' ὀλίγου γ' ὠχεῖτ' ἄρα.
ΛΥ. ὡς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα,
ἢ μηκέτ' εἶναι μήτε Πελοποννησίους,
ΚΑ. βέλτιστα τοίνυν μηκέτ' εἶναι νὴ Δία.
ΛΥ. Βοιωτίους τε πάντας ἐξολωλέναι. 35
ΚΑ. μὴ δῆτα πάντας, ἀλλ' ἄφελε τὰς ἐγχέλεις.
ΛΥ. περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι
τοιοῦτον οὐδέν· ἀλλ' ὑπονόησον σύ μοι.
ἢν δὲ ξυνέλθωσ' αἱ γυναῖκες ἐνθάδε,
αἵ τ' ἐκ Βοιωτῶν αἵ τε Πελοποννησίων 40
ἡμεῖς τε, κοινῇ σώσομεν τὴν Ἑλλάδα.
ΚΑ. τί δ' ἂν γυναῖκες φρόνιμον ἐργασαίατο
ἢ λαμπρόν, αἳ καθήμεθ' ἐξηνθισμέναι,

[a] The terms μέγα and παχύ are used πρὸς τὸ αἰδοῖον: Schol.

One has to mind her husband : one, to rouse
Her servant : one, to put the child to sleep :
One, has to wash him : one, to give him pap.

LY. Ah ! but they've other duties still more pressing
Than such as these.

CA. Well but, Lysistrata,
Why have you, dear, convoked us ? Is the matter
A weighty subject ?

LY. Weighty ? yes.

CA. And pregnant ? [a]

LY. Pregnant, by Zeus.

CA. Why ever don't we come, then ?

LY. No, it's not that : we'd have come fast enough
For such-like nonsense. 'Tis a scheme I've hit on,
Tossing it over many a sleepless night.

CA. Tossing it over ? then 'tis light, I fancy.

LY. Light ? ay, so light, my dear, that all the hopes
Of all the States are anchored on us women.

CA. Anchored on us ! a slender stay to lean on.

LY. Ay, all depends on us : whether as well the
Peloponnesians all shall cease to be—

CA. Sure and 'tis better they should cease to be.

LY. And all the dwellers in Boeotia perish—

CA. Except the eels ; do pray except the eels.[b]

LY. But about Athens, mark you, I won't utter
Such words as these : you must supply my meaning.
But if the women will but meet here now,
Boeotian girls, Peloponnesian girls,
And we ourselves, we'll save the States between us.

CA. What can we women do ? What brilliant scheme
Can we, poor souls, accomplish ? we who sit

λεπτὸν (28) is the natural opposite to *παχύ*. The allusion in 29 is to the proverbial saying *ἐπὶ λεπτῆς ἐλπίδος ὀχεῖσθαι* ; *K*. 1244.

[b] The eels of Lake Copaïs.

κροκωτὰ φοροῦσαι καὶ κεκαλλωπισμέναι
καὶ Κιμβερίκ' ὀρθοστάδια καὶ περιβαρίδας; 45

ΛΥ. ταῦτ' αὐτὰ γάρ τοι κἄσθ' ἃ σώσειν προσδοκῶ,
τὰ κροκωτίδια καὶ τὰ μύρα χαὶ περιβαρίδες
χἠ 'γχουσα καὶ τὰ διαφανῆ χιτώνια.

ΚΑ. τίνα δὴ τρόπον ποθ';

ΛΥ. ὥστε τῶν νῦν μηδένα
ἀνδρῶν ἐπ' ἀλλήλοισιν αἴρεσθαι δόρυ, 50

ΚΑ. κροκωτὸν ἄρα νὴ τὼ θεὼ 'γὼ βάψομαι.

ΛΥ. μήτ' ἀσπίδα λαβεῖν

ΚΑ. Κιμβερικὸν ἐνδύσομαι.

ΛΥ. μήτε ξιφίδιον.

ΚΑ. κτήσομαι περιβαρίδας.

ΛΥ. ἆρ' οὐ παρεῖναι τὰς γυναῖκας δῆτ' ἐχρῆν;

ΚΑ. οὐ γὰρ μὰ Δί' ἀλλὰ πετομένας ἥκειν πάλαι. 55

ΛΥ. ἀλλ', ὦ μέλ', ὄψει τοι σφόδρ' αὐτὰς Ἀττικάς,
ἅπαντα δρώσας τοῦ δέοντος ὕστερον.
ἀλλ' οὐδὲ Παράλων οὐδεμία γυνὴ πάρα,
οὐδ' ἐκ Σαλαμῖνος.

ΚΑ. ἀλλ ἐκεῖναί γ' οἶδ' ὅτι
ἐπὶ τῶν κελήτων διαβεβήκασ' ὄρθριαι. 60

ΛΥ. οὐδ' ἃς προσεδόκων κάλογιζόμην ἐγὼ
πρώτας παρέσεσθαι δεῦρο, τὰς Ἀχαρνέων
γυναῖκας, οὐχ ἥκουσιν.

ΚΑ. ἡ γοῦν Θεαγένους
ὡς δεῦρ' ἰοῦσα θοὐκάτειον ἤρετο.
ἀτὰρ αἵδε καὶ δή σοι προσέρχονταί τινες· 65
αἱ δ' αὖθ' ἕτεραι χωροῦσί τινες. ἰοὺ ἰού,

---

[a] The ἄνθη referred to in ἐξηνθισμέναι are cosmetics. ἄγχουσα (48) is rouge.

[b] Demeter and Persephone.

[c] An obscene jest on another sense of κέλης, σχῆμα συνουσίας.

Trimmed and bedizened [a] in our saffron silks,
Our cambric robes, and little finical shoes.

LY. Why, they're the very things I hope will save us,
Your saffron dresses, and your finical shoes,
Your paints, and perfumes, and your robes of gauze.

CA. How mean you, save us ?

LY. So that nevermore
Men in our day shall lift the hostile spear—

CA. O, by the Twain,[b] I'll use the saffron dye.

LY. Or grasp the shield—

CA. I'll don the cambric robe.

LY. Or draw the sword.

CA. I'll wear the finical shoes.

LY. Should not the women, then, have come betimes ?

CA. Come? no, by Zeus; they should have flown with wings.

LY. Ah, friend, you'll find them Attic to the core :
Always too late in everything they do.
Not even one woman from the coast has come,
Not one from Salamis.

CA. O they, no doubt,
Will cross this morning, early, in their boats.[c]

LY. And those I counted sure to come the first,
My staunch Acharnian damsels, they're not here—
Not they.

CA. And yet Theagenes's wife
Consulted Hecate,[d] as if to come.[e]
Hi ! but they're coming now : here they all are ;
First one, and then another. Hoity toity !

Such jests seem to have had some special connexion with Salamis ; *cf.* 411, *E.* 38.

[d] T. used never to leave home without consulting the shrine of Hecate at his house door. Here his superstition is transferred to his wife ; see *W.* 804.

[e] *Several women enter, headed by Myrrhina, from the village of Anagyrus. Others soon follow.*

πόθεν εἰσίν;

ΛΥ. Ἀναγυρουντόθεν.

ΚΑ. νὴ τὸν Δία

ὁ γοῦν ἀνάγυρός μοι κεκινῆσθαι δοκεῖ.

ΜΥΡΡΙΝΗ. μῶν ὕστεραι πάρεσμεν, ὦ Λυσιστράτη;

τί φῄς; τί σιγᾷς;

ΛΥ. οὐκ ἐπαινῶ, Μυρρίνη, 70

ἥκουσαν ἄρτι περὶ τοιούτου πράγματος.

ΜΥ. μόλις γὰρ εὗρον ἐν σκότῳ τὸ ζώνιον.

ἀλλ' εἴ τι πάνυ δεῖ, ταῖς παρούσαισιν λέγε.

ΛΥ. μὰ Δί', ἀλλ' ἐπαναμείνωμεν ὀλίγου γ' εἵνεκα

τάς τ' ἐκ Βοιωτῶν τάς τε Πελοποννησίων 75

γυναῖκας ἐλθεῖν.

ΜΥ. πολὺ σὺ κάλλιον λέγεις.

ἡδὶ δὲ καὶ δὴ Λαμπιτὼ προσέρχεται.

ΛΥ. ὦ φιλτάτη Λάκαινα, χαῖρε, Λαμπιτοῖ.

οἷον τὸ κάλλος, γλυκυτάτη, σου φαίνεται.

ὡς δ' εὐχροεῖς, ὡς δὲ σφριγᾷ τὸ σῶμά σου. 80

κἂν ταῦρον ἄγχοις.

ΛΑΜΠΙΤΩ. μάλα γὰρ οἰῶ ναὶ σιώ·

γυμνάδδομαί γε καὶ ποτὶ πυγὰν ἅλλομαι.

ΛΥ. ὡς δὴ καλὸν τὸ χρῆμα τιτθίων ἔχεις.

ΛΑ. ᾇπερ ἱερεῖόν τοί μ' ὑποψαλάσσετε.

ΛΥ. ἡδὶ δὲ ποδαπὴ 'σθ' ἡ νεᾶνις ἡτέρα; 85

ΛΑ. πρέσβειρά τοι ναὶ τὼ σιὼ Βοιωτία

ἵκει ποθ' ἡμέ.

ΛΥ. νὴ Δί', ὦ Βοιωτία,

καλόν γ' ἔχουσα τὸ πεδίον.

---

[a] "To stir up Anagyre (meaning the nauseous smelling shrub *Anagyris foetida*) was a proverb, used of persons who brought some unpleasantness on themselves. Calonice applies the proverb

Whence come all these ?

LY. From Anagyre.

CA. Aha !

We've stirred up Anagyre [a] at all events.

MYRRHINA. Are we too late, Lysistrata ? Well ? What ?

Why don't you speak ?

LY. I'm sorry, Myrrhina,

That you should come so late on such a business.

MY. I scarce could find my girdle in the dark.

But if the thing's so pressing, tell us now.

LY. No, no, let's wait a little, till the women

Of Peloponnesus and Boeotia come

To join our congress.

MY. O yes, better so.

And here, good chance, is Lampito approaching.[b]

LY. O welcome, welcome, Lampito, my love.

O the sweet girl ! how hale and bright she looks !

Here's nerve ! here's muscle ! here's an arm could fairly

Throttle a bull !

LAMPITO. Weel, by the Twa,[c] I think sae.

An' I can loup an' fling an' kick my hurdies.[d]

LY. See here's a neck and breast ; how firm and lusty !

LA. Wow, but ye pradd me like a fatted calf.

LY. And who's this other damsel ? whence comes she ?

LA. Ane deputation frae Boeoty, comin'

To sit amang you.

LY. Ah, from fair Boeotia,

The land of plains !

to the deme, meaning that the influx of Anagyrasian women proved that the deme Anagyre was thoroughly stirred up": R.

[b] *Lampito, a Spartan woman, enters, accompanied by her friends.*

[c] Castor and Pollux, the Dioscuri. *σιώ=θεώ.*

[d] *πηδᾶν εἰώθασι, καὶ οἱ πόδες ἅπτονται τῆς πυγῆς τοῦ πηδῶντος:* Schol.

ΚΑ. καὶ νὴ Δία
κομψότατα τὴν βληχώ γε παρατετιλμένη.[a]

ΛΥ. τίς δ' ἡτέρα παῖς;

ΛΑ. χαΐα ναὶ τὼ σιώ,[b] 90
Κορινθία δ' αὖ.

ΛΥ. χαΐα νὴ τὸν Δία
δήλη 'στὶν οὖσα ταυταγὶ τἀντευθενί.[c]

ΛΑ. τίς δ' αὖ συναλίαξε τόνδε τὸν στόλον
τὸν τᾶν γυναικῶν;

ΛΥ. ἥδ' ἐγώ.

ΛΑ. μύσιδδέ τοι
ὅ τι λῇς ποθ' ἁμέ.

ΜΥ. νὴ Δί', ὦ φίλη γύναι, 95
λέγε δῆτα τὸ σπουδαῖον ὅ τι τοῦτ' ἐστί σοι.

ΛΥ. λέγοιμ' ἂν ἤδη. πρὶν λέγειν δ', ὑμᾶς τοδὶ
ἐπερήσομαί τι μικρόν.

ΜΥ. ὅ τι βούλει γε σύ.

ΛΥ. τοὺς πατέρας οὐ ποθεῖτε τοὺς τῶν παιδίων
ἐπὶ στρατιᾶς ἀπόντας; εὖ γὰρ οἶδ' ὅτι 100
πάσαισιν ὑμῖν ἐστιν ἀποδημῶν ἀνήρ.

ΚΑ. ὁ γοῦν ἐμὸς ἀνὴρ πέντε μῆνας, ὦ τάλαν,
ἄπεστιν ἐπὶ Θρᾴκης, φυλάττων Εὐκράτην.

ΜΥ. ὁ δ' ἐμός γε τελέους ἑπτὰ μῆνας ἐν Πύλῳ.

ΛΑ. ὁ δ' ἐμός γα, κἂν ἐκ τᾶς ταγᾶς ἔλσῃ ποκά, 105
πορπακισάμενος φροῦδος ἀμπτάμενος ἔβα.

ΛΥ. ἀλλ' οὐδὲ μοιχοῦ καταλέλειπται φεψάλυξ.
ἐξ οὗ γὰρ ἡμᾶς προὔδοσαν Μιλήσιοι,
οὐκ εἶδον οὐδ' ὄλισβον ὀκτωδάκτυλον,

---

[a] The words apply in a secondary sense to a woman; πεδίον = the groin, βληχώ = τὴν τρίχα, the hair being plucked out. βληχώ or βλήχων also means pennyroyal, a common product of the Boeotian plain. [b] χαΐα = ἀγαθή: Schol.

[c] The last two words in the Greek are accompanied by touches.

CA. A very lovely land,
Well cropped, and trimmed, and spruce with penny royal.[a]
LY. And who's the next ?
LA. A bonnie burdie[b] she,
She's a Corinthian lassie.
LY. Ay, by Zeus,
And so she is. A bonnie lass, indeed.[c]
LA. But wha ha' ca'ed thegither[d] a' thae thrangs
O' wenches ?
LY. I did.
LA. Did ye noo ? then tell[e] us
What 'tis a' for.
LY. O yes, my dear, I will.
MY. Ay, surely : tell us all this urgent business.
LY. O yes, I'll tell you now ; but first I'd ask you
One simple question.
MY. Ask it, dear, and welcome.
LY. Do ye not miss the fathers of your babes,
Always on service ? well I wot ye all
Have got a husband absent at the wars.
CA. Ay, mine, worse luck, has been five months away
In Thracian quarters, watching Eucrates.[f]
MY. And mine's been stationed seven whole months at Pylus.
LA. An' my gude mon nae suner comes[g] frae war
Than he straps targe an' gangs awa' again.
LY. No husbands now, no sparks, no anything.
For ever since Miletus played us false,[h]
We've had no joy, no solace, none at all.[i]

[d] συναλίαξε=συνηλίασε. [e] μύσιδδε=μύθιζε : δδ=ζ.
[f] Circumstances unknown. [g] ἔλσῃ=ἔλθῃ.
[h] " Miletus had fallen away from Athens in the preceding summer (Thuc. viii. 17) " : R.
[i] A play on συκίνη ἐπικουρία, a useless support, and the αἰδοῖα δερμάτινα.

ὃς ἦν ἂν ἡμῖν σκυτίνη 'πικουρία. 110
ἐθέλοιτ' ἂν οὖν, εἰ μηχανὴν εὕροιμ' ἐγώ,
μετ' ἐμοῦ καταλῦσαι τὸν πόλεμον;

ΜΥ. νὴ τὼ θεώ·
ἐγὼ μὲν ἂν κἂν εἴ με χρείη τοὔγκυκλον
τουτὶ καταθεῖσαν ἐκπιεῖν αὐθημερόν.

ΚΑ. ἐγὼ δέ γ' ἂν κἂν ὡσπερεὶ ψῆτταν δοκῶ 115
δοῦναν ἐμαυτῆς παρταμοῦσα θἤμισυ.

ΛΑ. ἐγὼ δὲ καί κα ποττὸ Ταΰγετόν γ' ἄνω
ἔλσοιμ', ὅπα μέλλοιμί γ' εἰράναν ἰδεῖν.

ΛΥ. λέγοιμ' ἄν· οὐ δεῖ γὰρ κεκρύφθαι τὸν λόγον.
ἡμῖν γάρ, ὦ γυναῖκες, εἴπερ μέλλομεν 120
ἀναγκάσειν τοὺς ἄνδρας εἰρήνην ἄγειν,
ἀφεκτέ' ἐστὶ—

ΚΑ. τοῦ; φράσον.

ΛΥ. ποιήσετ' οὖν;

ΚΑ. ποιήσομεν, κἂν ἀποθανεῖν ἡμᾶς δέῃ.

ΛΥ. ἀφεκτέα τοίνυν ἐστὶν ἡμῖν τοῦ πέους.
τί μοι μεταστρέφεσθε; ποῖ βαδίζετε; 125
αὗται, τί μοι μυᾶτε κἀνανεύετε;
τί χρὼς τέτραπται; τί δάκρυον κατείβεται;
ποιήσετ', ἢ οὐ ποιήσετ'; ἢ τί μέλλετε;

ΜΥ. οὐκ ἂν ποιήσαιμ', ἀλλ' ὁ πόλεμος ἑρπέτω.

ΚΑ. μὰ Δί' οὐδ' ἐγὼ γάρ, ἀλλ' ὁ πόλεμος ἑρπέτω. 130

ΛΥ. ταυτὶ σὺ λέγεις, ὦ ψῆττα; καὶ μὴν ἄρτι γε
ἔφησθα σαυτῆς κἂν παρατεμεῖν θἤμισυ.

ΚΑ. ἄλλ' ἄλλ' ὅ τι βούλει· κἄν με χρῇ, διὰ τοῦ πυρὸς
ἐθέλω βαδίζειν· τοῦτο μᾶλλον τοῦ πέους.
οὐδὲν γὰρ οἷον, ὦ φίλη Λυσιστράτη. 135

ΛΥ. τί δαὶ σύ;

So will you, will you, if I find a way,
Help me to end the war ?

MY. Ay, that we will.
I will, be sure, though I'd to fling me down
This mantling shawl, and have a bout of—drinking.[a]

CA. And I would cleave my very self in twain
Like a cleft turbot,[b] and give half for Peace.

LA. An' I, to glint at Peace again, wad speel
Up to the tap rig o' Taygety.

LY. I'll tell you now : 'tis meet ye all should know.
O ladies ! sisters ! if we really mean
To make the men make Peace, there's but one way,
We must abstain—

MY. Well ! tell us.

LY. Will ye do it ?

MY. Do it ? ay, surely, though it cost our lives.

LY. We must abstain—each—from the joys of Love.
How ! what ! why turn away ? where are ye going ?
What makes you pout your lips, and shake your heads ?
What brings this falling tear, that changing colour ?
Will ye, or will ye not ? What mean ye, eh ?

MY. I'll never do it. Let the war go on.

CA. Zeus ! nor I either. Let the war go on.

LY. You, too, Miss Turbot ? you who said just now
You'd cleave, for Peace, your very self in twain ?

CA. Ask anything but this. Why, if needs be,
I'd walk through fire : only, not give up Love.
There's nothing like it, dear Lysistrata.

LY. And what say you ?

[a] " 'Fighting' was the word expected ; but Aristophanes is, throughout this scene, playing upon the alleged bibulous propensities of Athenian women " : R.

[b] Alluding to the belief that two flat fishes were really but one, cut in halves.

ΜΥ. κἀγὼ βούλομαι διὰ τοῦ πυρός.
ΛΥ. ὦ παγκατάπυγον θἠμέτερον ἅπαν γένος.
οὐκ ἐτὸς ἀφ' ἡμῶν εἰσιν αἱ τραγῳδίαι.
οὐδὲν γάρ ἐσμεν πλὴν Ποσειδῶν καὶ σκάφη.
ἀλλ', ὦ φίλη Λάκαινα, σὺ γὰρ ἐὰν γένῃ 140
μόνη μετ' ἐμοῦ, τὸ πρᾶγμ' ἀνασωσαίμεσθ' ἔτ' ἄν,
ξυμψήφισαί μοι.
ΛΑ. χαλεπὰ μὲν ναὶ τὼ σιὼ
γυναῖκας ὕπνων ἔστ' ἄνευ ψωλᾶς, μόνας.
ὅμως γα μάν· δεῖ τᾶς γὰρ εἰράνας μάλ' αὖ.
ΛΥ. ὦ φιλτάτη σὺ καὶ μόνη τούτων γυνή. 145
ΚΑ. εἰ δ' ὡς μάλιστ' ἀπεχοίμεθ' οὗ σὺ δὴ λέγεις,
ὃ μὴ γένοιτο, μᾶλλον ἂν διὰ τουτογὶ
γένοιτ' ἂν εἰρήνη;
ΛΥ. πολύ γε νὴ τὼ θεώ.
εἰ γὰρ καθοίμεθ' ἔνδον ἐντετριμμέναι
κἀν τοῖς χιτωνίοισι τοῖς ἀμοργίνοις 150
γυμναὶ παρίοιμεν, δέλτα παρατετιλμέναι,
στύοιντο δ' ἄνδρες κἀπιθυμοῖεν πλεκοῦν,
ἡμεῖς δὲ μὴ προσίοιμεν, ἀλλ' ἀπεχοίμεθα,
σπονδὰς ποιήσαιντ' ἂν ταχέως, εὖ οἶδ' ὅτι.
ΛΑ. ὁ γῶν Μενέλαος τᾶς Ἑλένας τὰ μᾶλά πα 155
γυμνᾶς παρενιδὼν ἐξέβαλ', οἰῶ, τὸ ξίφος.
ΚΑ. τί δ', ἢν ἀφίωσ' ἄνδρες ἡμᾶς, ὦ μέλε;
ΛΥ. τὸ τοῦ Φερεκράτους, κύνα δέρειν δεδαρμένην.
ΚΑ. φλυαρία ταῦτ' ἐστὶ τὰ μεμιμημένα.
ἐὰν λαβόντες δ' ἐς τὸ δωμάτιον βίᾳ 160
ἕλκωσιν ἡμᾶς;
ΛΥ. ἀντέχου σὺ τῶν θυρῶν.

[a] Alluding to the *Tyro* of Sophocles, lately acted: Tyro, daughter of Salmoneus, bore twin sons to Poseidon, and then exposed them in a σκάφη.

MY. I'd liefer walk through fire.
LY. O women! women! O our frail, frail sex!
No wonder tragedies are made from us.
Always the same: nothing but loves and cradles.[a]
O friend! O Lampito! if you and I
Are of one mind, we yet may pull things through;
Won't *you* vote with me, dear?
LA. Haith, by the Twa',
'Tis sair to bide your lane, withouten men.
Still it maun be: we maun hae Peace, at a' risks.
LY. O dearest friend; my one true friend of all.
CA. Well, but suppose we do the things you say,
Pray Heaven avert it, but put case we do,
Shall we be nearer Peace?
LY. Much, much, much nearer.
For if we women will but sit at home,
Powdered and trimmed, clad in our daintiest lawn,
Employing all our charms, and all our arts
To win men's love, and when we've won it, then
Repel them, firmly, till they end the war,
We'll soon get Peace again, be sure of that.
LA. Sae Menelaus, when he glowered, I ween,
At Helen's breastie, coost his glaive awa'.[b]
CA. Eh, but suppose they leave us altogether?
LY. O, faddle! then we'll find some substitute.[c]

[b] After the fall of Troy, Menelaus, about to slay Helen, was softened by the sight of her beauty. See Tennyson's *Lucretius*.

[c] Lines 158-163 are: "Then, as P. said, canem excoriatum excoriare." "Those imitations are rubbish. But what if they drag us into the room by force?" "Cling to the door." "What if they beat us?" "Yield with a bad grace, for there is no pleasure in what is taken by force."—Pherecrates is unknown. The words *κύνα δ. δ.* were used as a proverb *ἐπὶ τῶν μάτην πονούντων*, but there is a reference to the *penis coriaceus* of 109.

ΚΑ. ἐὰν δὲ τύπτωσιν, τί;

ΛΥ. παρέχειν χρὴ κακῶς.
οὐ γὰρ ἔνι τούτοις ἡδονὴ τοῖς πρὸς βίαν.
κἄλλως ὀδυνᾶν χρή· κἀμέλει ταχέως πάνυ
ἀπεροῦσιν. οὐ γὰρ οὐδέποτ᾽ εὐφρανθήσεται 165
ἀνήρ, ἐὰν μὴ τῇ γυναικὶ συμφέρῃ.

ΚΑ. εἴ τοι δοκεῖ σφῷν ταῦτα, χἠμῖν ξυνδοκεῖ.

ΛΑ. καὶ τὼς μὲν ἁμῶν ἄνδρας ἁμὲς πείσομες
παντᾶ δικαίως ἄδολον εἰράναν ἄγειν·
τὸν τῶν Ἀσαναίων γα μὰν ῥυάχετον 170
πᾷ καί τις ἂν πείσειεν αὖ μὴ πλαδδίην;

ΛΥ. ἡμεῖς ἀμέλει σοι τά γε παρ᾽ ἡμῖν πείσομεν.

ΛΑ. οὐχ ἇς πόδας κ᾽ ἔχωντι ταὶ τριήρεες
καὶ τἀργύριον τὤβυσσον ᾖ παρὰ τᾷ σιῷ.

ΛΥ. ἀλλ᾽ ἔστι καὶ τοῦτ᾽ εὖ παρεσκευασμένον· 175
καταληψόμεθα γὰρ τὴν ἀκρόπολιν τήμερον.
ταῖς πρεσβυτάταις γὰρ προστέτακται τοῦτο δρᾶν,
ἕως ἂν ἡμεῖς ταῦτα συντιθώμεθα,
θύειν δοκούσαις καταλαβεῖν τὴν ἀκρόπολιν.

ΛΑ. πάντ᾽ εὖ κ᾽ ἔχοι, καὶ τᾷδε γὰρ λέγεις καλῶς. 180

ΛΥ. τί δῆτα ταῦτ᾽ οὐχ ὡς τάχιστα, Λαμπιτοῖ,
ξυνωμόσαμεν, ὅπως ἂν ἀρρήκτως ἔχῃ;

ΛΑ. πάρφαινε μὰν τὸν ὅρκον, ὡς ὀμιώμεθα.

ΛΥ. καλῶς λέγεις. ποῦ ᾽σθ᾽ ἡ Σκύθαινα; ποῖ βλέπεις;
θὲς ἐς τὸ πρόσθεν ὑπτίαν τὴν ἀσπίδα, 185
καί μοι δότω τὰ τόμιά τις.

ΚΑ. Λυσιστράτη,
τίν᾽ ὅρκον ὁρκώσεις ποθ᾽ ἡμᾶς;

ΛΥ. ὅντινα;

CA. If they try force?

LY. They'll soon get tired of that
If we keep firm. Scant joy a husband gets
Who finds himself at discord with his wife.

CA. Well, then, if so you wish it, so we'll have it.

LA. An' our gude folk we'se easily persuade
To keep the Peace wi' never a thocht o' guile:
But your Athanian hairumscairum callants
Wha sall persuade *them* no to play the fule?

LY. O we'll persuade our people, never fear.

LA. Not while ye've gat thae gallies rigged sae trim,
An' a' that rowth o' siller nigh the Goddess.[a]

LY. O but, my dear, we've taken thought for that:
This very morn we seize the Acropolis.
Now, whilst we're planning and conspiring here,
The elder women have the task assigned them,
Under pretence of sacrifice, to seize it.

LA. A' will gae finely, an' ye talk like that.

LY. Then why not, Lampito, at once combine
All in one oath, and clench the plot securely?

LA. Weel, you propound the aith, an' we'se a' tak' it.

LY. Good; now then, Scythianess,[b] don't stand there gaping.
Quick, set a great black shield here, hollow upwards,
And bring the sacrificial bits.

CA. And how
Are we to swear, Lysistrata?

LY. We'll slay

[a] A reserve of 1000 talents set aside for pressing emergency (Thuc. ii. 24). It was now proposed (Thuc. viii. 15) to use this in building a fleet to replace the ships lost at Syracuse.

[b] Scythian archers were employed in Athens as police; the women have therefore a Scythianess.

εἰς ἀσπίδ', ὥσπερ, φάσ', ἐν Αἰσχύλῳ ποτέ,
μηλοσφαγούσας.

ΚΑ. μὴ σύ γ', ὦ Λυσιστράτη,
εἰς ἀσπίδ' ὀμόσῃς μηδὲν εἰρήνης πέρι. 190

ΛΥ. τίς ἂν οὖν γένοιτ' ἂν ὅρκος;

ΚΑ. εἰ λευκόν ποθεν
ἵππον λαβοῦσαι τόμιον ἐκτεμοίμεθα.

ΛΥ. ποῖ λευκὸν ἵππον;

ΚΑ. ἀλλὰ πῶς ὀμούμεθα
ἡμεῖς;

ΜΥ. ἐγώ σοι νὴ Δί', ἢν βούλῃ, φράσω.
θεῖσαι μέλαιναν κύλικα μεγάλην ὑπτίαν,
μηλοσφαγοῦσαι Θάσιον οἴνου σταμνίον,
ὀμόσωμεν ἐς τὴν κύλικα μὴ 'πιχεῖν ὕδωρ. 19[illegible]

ΛΑ. φεῦ δᾶ, τὸν ὅρκον ἄφατον ὡς ἐπαινίω.

ΛΥ. φερέτω κύλικά τις ἔνδοθεν καὶ σταμνίον.

ΚΑ. ὦ φίλταται γυναῖκες, ὁ κεραμὼν ὅσος. 20[illegible]
ταύτην μὲν ἄν τις εὐθὺς ἡσθείη λαβών.

ΛΥ. καταθεῖσα ταύτην προσλαβοῦ μοι τοῦ κάπρου.
δέσποινα Πειθοῖ καὶ κύλιξ φιλοτησία,
τὰ σφάγια δέξαι ταῖς γυναιξὶν εὐμενής.

ΚΑ. εὔχρων γε θαῖμα κἀποπυτίζει καλῶς. 20[illegible]

ΛΑ. καὶ μὰν ποτόδδει γ' ἀδὺ ναὶ τὸν Κάστορα.

ΜΥ. ἐᾶτε πρώτην μ', ὦ γυναῖκες, ὀμνύναι.

ΚΑ. μὰ τὴν Ἀφροδίτην οὔκ, ἐάν γε μὴ λάχῃς.

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[a] Aesch. *Septem* 42 ταυροσφαγοῦντες ἐς μελάνδετον σάκος. "The substitution of μηλοσφαγοῦντες for ταυροσφαγοῦντες, if not a mere inadvertence, is probably due to the double meaning of ταῦρος (217) and μῆλον (155)." [b] See note on 59.

[c] The Scythians used a large cup, mingling wine and blood: Herod. iv. 70. The end of the oath is a surprise for their especial purpose ἀπέχεσθαι, etc.

[d] *A maiden brings out a jar of wine and an immense cup.*

(Like those Seven Chiefs in Aeschylus)[a] a lamb
Over a shield.

CA. Nay, when our object's Peace,
Don't use a shield, Lysistrata, my dear.

LY. Then what shall be the oath?

CA. Could we not somehow
Get a grey mare,[b] and cut her up to bits?

LY. Grey mare, indeed!

CA. Well, what's the oath will suit
Us women best?

MY. I'll tell you what I think.
Let's set a great black CUP here, hollow upwards:[c]
Then for a lamb we'll slay a Thasian wine-jar,
And firmly swear to—pour no water in.

LA. Hech, the braw aith! my certie, hoo I like it.

LY. O yes, bring out the wine-jar and the cup.[d]

CA. La! here's a splendid piece of ware, my dears.
Now that's a cup 'twill cheer one's heart to take.

LY. (*to the servant*) Set down the cup, and take the victim boar.[e]
O Queen Persuasion, and O Loving Cup,
Accept our offerings, and maintain our cause![f]

CA. 'Tis jolly coloured blood, and spirts out bravely[g]

LA. Ay, an' by Castor, vera fragrant too!

MY. Let *me* swear first, my sisters?

CA. Yes, if *you*
Draw the first lot; not else, by Aphrodite.[h]

[e] "She means the Wine-jar, but she speaks of it as a victim whose blood is about to be shed": R.

[f] *The servant pours the wine into the cup, the women all pressing round to see.*

[g] She uses a sacrificial formula: Schol. ποτόδδει = προσόζει.

[h] "Since the first to swear would have the first drink": Schol. At a symposium, the president was determined by lot, and sometimes the order of drinking.

ΛΥ. *λάζυσθε πᾶσαι τῆς κύλικος, ὦ Λαμπιτοῖ·*
λεγέτω δ' ὑπὲρ ὑμῶν μί' ἅπερ ἂν κἀγὼ λέγω· 21
ὑμεῖς δ' ἐπομεῖσθε ταὐτὰ κἀμπεδώσετε.

Οὐκ ἔστιν οὐδεὶς οὐδὲ μοιχὸς οὐδ' ἀνὴρ
ΚΑ. *οὐκ ἔστιν οὐδεὶς οὐδὲ μοιχὸς οὐδ' ἀνὴρ*
ΛΥ. *ὅστις πρὸς ἐμὲ πρόσεισιν ἐστυκώς. λέγε.*
ΚΑ. *ὅστις πρὸς ἐμὲ πρόσεισιν ἐστυκώς. παπαῖ,* 21
ὑπολύεταί μου τὰ γόνατ', ὦ Λυσιστράτη.
ΛΥ. *οἴκοι δ' ἀταυρώτη διάξω τὸν βίον*
ΚΑ. *οἴκοι δ' ἀταυρώτη διάξω τὸν βίον*
ΛΥ. *κροκωτοφοροῦσα καὶ κεκαλλωπισμένη,*
ΚΑ. *κροκωτοφοροῦσα καὶ κεκαλλωπισμένη,* 22
ΛΥ. *ὅπως ἂν ἁνὴρ ἐπιτυφῇ μάλιστά μου·*
ΚΑ. *ὅπως ἂν ἁνὴρ ἐπιτυφῇ μάλιστά μου·*
ΛΥ. *κοὐδέποθ' ἑκοῦσα τἀνδρὶ τὠμῷ πείσομαι.*
ΚΑ. *κοὐδέποθ' ἑκοῦσα τἀνδρὶ τὠμῷ πείσομαι.* 22
ΛΥ. *ἐὰν δέ μ' ἄκουσαν βιάζηται βίᾳ,*
ΚΑ. *ἐὰν δέ μ' ἄκουσαν βιάζηται βίᾳ,*
ΛΥ. *κακῶς παρέξω κοὐχὶ προσκινήσομαι.*
ΚΑ. *κακῶς παρέξω κοὐχὶ προσκινήσομαι.*
ΛΥ. *οὐ πρὸς τὸν ὄροφον ἀνατενῶ τὰ Περσικά.*
ΚΑ. *οὐ πρὸς τὸν ὄροφον ἀνατενῶ τὰ Περσικά.* 23
ΛΥ. *οὐ στήσομαι λέαιν' ἐπὶ τυροκνήστιδος.*
ΚΑ. *οὐ στήσομαι λέαιν' ἐπὶ τυροκνήστιδος.*
ΛΥ. *ταῦτ' ἐμπεδοῦσα μὲν πίοιμ' ἐντευθενί·*
ΚΑ. *ταῦτ' ἐμπεδοῦσα μὲν πίοιμ' ἐντευθενί·*
ΛΥ. *εἰ δὲ παραβαίην, ὕδατος ἐμπλῆθ' ἡ κύλιξ.* 23
ΚΑ. *εἰ δὲ παραβαίην, ὕδατος ἐμπλῆθ' ἡ κύλιξ.*

ΛΥ. *ξυνεπόμνυθ' ὑμεῖς ταῦτα πᾶσαι;*
ΜΥ. *νὴ Δία.*
ΛΥ. *φέρ' ἐγὼ καθαγίσω τήνδε.*

LY. All place your hands upon the wine-cup : so.
One, speak the words, repeating after me.
Then all the rest confirm it. Now begin.

I will abstain from Love and Love's delights.[a]
CA. *I will abstain from Love and Love's delights.*
LY. And take no pleasure though my lord invites.
CA. *And take no pleasure though my lord invites.*
LY. And sleep a vestal all alone at nights.
CA. *And sleep a vestal all alone at nights.*
LY. And live a stranger to all nuptial rites.
CA. *And live a stranger to all nuptial rites.*
I don't half like it though, Lysistrata.
LY. I will abjure the very name of Love.
CA. *I will abjure the very name of Love.*
LY. So help me Zeus, and all the Powers above.
CA. *So help me Zeus, and all the Powers above.*
LY. If I do this, my cup be filled with wine.
CA. *If I do this, my cup be filled with wine.*
LY. But if I fail, a water draught be mine.
CA. *But if I fail, a water draught be mine.*

LY. You all swear this ?
MY. O yes, my dear, we do.
LY. I'll now consume these fragments.[b]

[a] 212–233 Nemo est sive adulter sive vir qui mihi ad amorem paratus approprinquabit: (—papae, genua mihi solvuntur, Lysistrata !)—et domi casta vitam degam, croceum gerens vestimentum et ornatissima, ut vir meus quam maxime ardeat, et numquam libens morem viro geram, et si invitae vim adhibebit, vix dabo et motu non subsequar: non ad tectum crepidulas extendam, non stabo ut leaena supra radulam [σχῆμα συνουσίας, τετραποδηδόν *P.* 896. τυρόκνηστις is a "cheese-grater," but these were very dissimilar to our "graters," being a sort of knife with a bronze or ivory handle, and it was common to carve figures of animals on such handles].

[b] *Lysistrata takes the wine-cup in her hand.*

ΚΑ. τὸ μέρος γ', ὦ φίλη,
ὅπως ἂν ὦμεν εὐθὺς ἀλλήλων φίλαι.
ΛΑ. τίς ὡλολυγά;
ΛΥ. τοῦτ' ἐκεῖν' οὑγὼ 'λεγον· 2
αἱ γὰρ γυναῖκες τὴν ἀκρόπολιν τῆς θεοῦ
ἤδη κατειλήφασιν. ἀλλ', ὦ Λαμπιτοῖ,
σὺ μὲν βάδιζε καὶ τὰ παρ' ὑμῶν εὖ τίθει,
τασδὶ δ' ὁμήρους κατάλιφ' ἡμῖν ἐνθάδε·
ἡμεῖς δὲ ταῖς ἄλλαισι ταῖσιν ἐν πόλει 2
ξυνεμβάλωμεν εἰσιοῦσαι τοὺς μοχλούς.
ΚΑ. οὔκουν ἐφ' ἡμᾶς ξυμβοηθήσειν οἴει
τοὺς ἄνδρας εὐθύς;
ΛΥ. ὀλίγον αὐτῶν μοι μέλει.
οὐ γὰρ τοσαύτας οὐδ' ἀπειλὰς οὐδὲ πῦρ
ἥξουσ' ἔχοντες ὥστ' ἀνοῖξαι τὰς πύλας 2
ταύτας, ἐὰν μὴ 'φ' οἷσιν ἡμεῖς εἴπομεν.
ΚΑ. μὰ τὴν 'Αφροδίτην οὐδέποτέ γ'· ἄλλως γὰρ ἂν
ἄμαχοι γυναῖκες καὶ μιαραὶ κεκλήμεθ' ἄν.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.
χώρει, Δράκης, ἡγοῦ βάδην, εἰ καὶ τὸν ὦμον ἀλγεῖς
κορμοῦ τοσουτονὶ βάρος χλωρᾶς φέρων ἐλάας. 2
ἦ πόλλ' ἄελπτ' ἔνεστιν ἐν τῷ μακρῷ βίῳ, φεῦ,
ἐπεὶ τίς ἄν ποτ' ἤλπισ', ὦ Στρυμόδωρ', ἀκοῦσαι
γυναῖκας, ἃς ἐβόσκομεν 2
κατ' οἶκον ἐμφανὲς κακόν,
κατὰ μὲν ἅγιον ἔχειν βρέτας,

---

[a] *A sound of persons cheering is heard in the distance.*

[b] *The crowd now disperses: Lampito leaving for her homeward journey, and the others disappearing through the gates of the Propylaea. After a pause the Chorus of Men are seen slowly approaching from the Lower City. They are carrying heavy*

CA. Shares, my friend,
Now at first starting let us show we're friends.
LA. Hark! what's yon skirlin'? [a]
LY. That's the thing I said.
They've seized the Acropolis, Athene's castle,
Our comrades have. Now, Lampito, be off:
You, go to Sparta, and arrange things there,
Leaving us here these girls as hostages.
And We will pass inside the castle walls,
And help the women there to close the bars.
CA. But don't you think that very soon the Men
Will come, in arms, against us?
LY. Let them come!
They will not bring or threats or fire enough
To awe our woman hearts, and make us open
These gates again, save on the terms we mentioned.
CA. By Aphrodite, no! else 'twere for nought
That people call us bold, resistless jades.[b]

CHORUS OF MEN.
On, sure and slow, my Draces, go:
though that great log you're bringing
Of olive green, is sore, I ween,
your poor old shoulder wringing.
O dear, how many things in life
belie one's expectations!
Since who'd have thought, my Strymodore,
that these abominations,
Who would have thought that sluts like these,
Our household pests, would have waxed so bold,
As the Holy Image [c] by fraud to seize,

logs of firewood, and a jar of lighted cinders; and as they move, they sing their entrance song.

[c] The sacrosanct image of Athene Polias, which fell from heaven.

κατά τ' ἀκρόπολιν ἐμὰν λαβεῖν,
μοχλοῖς δὲ καὶ κλῄθροισιν
τὰ προπύλαια πακτοῦν;
ἀλλ' ὡς τάχιστα πρὸς πόλιν σπεύσωμεν, ὦ Φιλοῦργε, 2
ὅπως ἂν αὐταῖς ἐν κύκλῳ θέντες τὰ πρέμνα ταυτί,
ὅσαι τὸ πρᾶγμα τοῦτ' ἐνεστήσαντο καὶ μετῆλθον,
μίαν πυρὰν νήσαντες ἐμπρήσωμεν αὐτόχειρες
πάσας ὑπὸ ψήφου μιᾶς, πρώτην δὲ τὴν Λύκωνος. 2
οὐ γὰρ μὰ τὴν Δήμητρ' ἐμοῦ ζῶντος ἐγχανοῦνται·
ἐπεὶ οὐδὲ Κλεομένης, ὃς αὐτὴν κατέσχε πρῶτος,
ἀπῆλθεν ἀψάλακτος, ἀλλ' 2
ὅμως Λακωνικὸν πνέων
ᾤχετο θὤπλα παραδοὺς ἐμοί,
σμικρὸν ἔχων πάνυ τριβώνιον,
πινῶν, ῥυπῶν, ἀπαράτιλτος,
ἓξ ἐτῶν ἄλουτος. 2
οὕτως ἐπολιόρκησ' ἐγὼ τὸν ἄνδρ' ἐκεῖνον ὠμῶς
ἐφ' ἑπτακαίδεκ' ἀσπίδων πρὸς ταῖς πύλαις καθεύδων.
τασδὶ δὲ τὰς Εὐριπίδῃ θεοῖς τε πᾶσιν ἐχθρὰς
ἐγὼ οὐκ ἄρα σχήσω παρὼν τολμήματος τοσούτου;
μή νῦν ἔτ' ἐν τῇ τετραπόλει τοὐμὸν τροπαῖον εἴη. 2

ἀλλ' αὐτὸ γάρ μοι τῆς ὁδοῦ [στρ.

---

[a] Rhodia (Schol.), an infamous woman.
[b] The story is told by Herodotus, v. 72. He had been invited to Athens to resist the reforms of Cleisthenes, and took refuge on the Acropolis. The "six years" is a comic exaggeration for two days.

As the City Castle by force to hold,
With block and bolt and barrier vast,
Making the Propylaea fast.
Press on, Philurgus, towards the heights ;
we'll pile a great amazing
Array of logs around the walls,
and set them all a-blazing :
And as for these conspirators,
a bonfire huge we'll make them,
One vote shall doom the whole to death,
one funeral pyre shall take them,
And thus we'll burn the brood accurst,
but Lycon's wife [a] we'll burn the first.
No, never, never, whilst I live,
shall woman-folk deride me :
Not scatheless went Cleomenes,[b]
when he like this defied me,
And dared my castle to seize : yet He,
A Spartan breathing contempt and pride,
Full soon surrendered his arms to me,
And a scanty coat round his loins he tied,
And with unwashed limbs, and with unkempt head,
And with six years' dirt, the intruder fled ;
So strict and stern a watch around
my mates and I were keeping,
In seventeen rows of serried shields
before the fortress sleeping.
And THESE, whom both Euripides
and all the Powers on high
Alike detest, shall these, shall these,
my manly rage defy ?
Then never be my Trophy shown,
on those red plains of Marathon !

But over this snubby protruding steep

λοιπόν ἐστι χωρίον
τὸ πρὸς πόλιν, τὸ σιμόν, οἷ σπουδὴν ἔχω·
χὤπως ποτ' ἐξαμπρεύσομεν
τοῦτ' ἄνευ κανθηλίου. 2
ὡς ἐμοῦ γε τὼ ξύλω τὸν ὦμον ἐξιπώκατον·
ἀλλ' ὅμως βαδιστέον,
καὶ τὸ πῦρ φυσητέον,
μή μ' ἀποσβεσθὲν λάθῃ πρὸς τῇ τελευτῇ τῆς ὁδοῦ.
(φυσᾷ τῷ στόματι.)
φῦ φῦ.
ἰοὺ ἰοὺ τοῦ καπνοῦ. 2

ὡς δεινόν, ὦναξ Ἡράκλεις, [ἀντ.
προσπεσόν μ' ἐκ τῆς χύτρας
ὥσπερ κύων λυττῶσα τὠφθαλμὼ δάκνει·
κἄστιν γε Λήμνιον τὸ πῦρ
τοῦτο πάσῃ μηχανῇ. 3
οὐ γὰρ ἄν ποθ' ὧδ' ὀδὰξ ἔβρυκε τὰς λήμας ἐμοῦ.
σπεῦδε πρόσθεν ἐς πόλιν,
καὶ βοήθει τῇ θεῷ,
ἢ πότ' αὐτῇ μᾶλλον ἢ νῦν, ὦ Λάχης, ἀρήξομεν;
φῦ φῦ.
ἰοὺ ἰοὺ τοῦ καπνοῦ. 3

τουτὶ τὸ πῦρ ἐγρήγορεν θεῶν ἕκατι καὶ ζῇ.
οὔκουν ἄν, εἰ τὼ μὲν ξύλω θείμεσθα πρῶτον αὐτοῦ,
τῆς ἀμπέλου δ' ἐς τὴν χύτραν τὸν φανὸν ἐγκαθέντες
ἅψαντες εἶτ' ἐς τὴν θύραν κριηδὸν ἐμπέσοιμεν;

---

[a] Lemnian fire is mentioned to make a play upon λῆμαι. "The fire has bitten my λήμας (eyesores). It must be a Lemnian fire." The phrase Lemnian fire is supposed to have arisen from the volcano which once was active in the island.

Ere we reach our goal at the Castle keep,
We've still, with our burdensome load, to creep.
And how to manage that blunt incline
Without a donkey, I can't divine.
Dear, how these two great firelogs make
my wearied shoulders toil and ache.
But still right onward we needs must go,
And still the cinders we needs must blow,
Else we'll find the fire extinguished,
ere we reach our journey's end.
Puff! Puff! Puff!
O the smoke! the smoke!

O royal Heracles! what a lot
Of fire came raging out of the pot,
And flew, like a dog, at my eyes, red hot.
'Twas a jet from the Lemnian [a] mines, I ween,
It came so fierce, and it bit so keen,
And worried, with persistence sore,
my two poor eyes, inflamed before.
On, Laches, on! to the castle press,
And aid the God in her dire distress;
Surely, if we e'er would help her,
now's the very time, my friend.
Puff! Puff! Puff!
O the smoke! the smoke!

Thank heaven the fire is still alight,
and burning beautifully bright.
So here we'll lay our burdens down,
with eager hearts delighted,
And dip the vine-torch in the pot,
and get it there ignited.
Then all together at the gates
like battering rams we'll butt.

κἂν μὴ καλούντων τοὺς μοχλοὺς χαλῶσιν αἱ γυναῖκες, 31
ἐμπιπράναι χρὴ τὰς θύρας καὶ τῷ καπνῷ πιέζειν.
θώμεσθα δὴ τὸ φορτίον. φεῦ τοῦ καπνοῦ, βαβαιάξ.
τίς ξυλλάβοιτ' ἂν τοῦ ξύλου τῶν ἐν Σάμῳ στρατηγῶν;
ταυτὶ μὲν ἤδη τὴν ῥάχιν θλίβοντά μου πέπαυται.
σὸν δ' ἐστὶν ἔργον, ὦ χύτρα, τὸν ἄνθρακ' ἐξεγείρειν, 31
τὴν λαμπάδ' ἡμμένην ὅπως πρώτιστ' ἐμοὶ προσοίσεις.
δέσποινα Νίκη ξυγγενοῦ, τῶν τ' ἐν πόλει γυναικῶν
τοῦ νῦν παρεστῶτος θράσους θέσθαι τροπαῖον ἡμᾶς.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ.
λιγνὺν δοκῶ μοι καθορᾶν καὶ καπνόν, ὦ γυναῖκες,
ὥσπερ πυρὸς καομένου· σπευστέον ἐστὶ θᾶττον. 32

πέτου πέτου, Νικοδίκη, [στρ.
πρὶν ἐμπεπρῆσθαι Καλύκην
τε καὶ Κρίτυλλαν περιφυσήτω
ὑπό τε νόμων ἀργαλέων
ὑπό τε γερόντων ὀλέθρων. 32
ἀλλὰ φοβοῦμαι τόδε. μῶν ὑστερόπους βοηθῶ;
νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κνεφαία
μόγις ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου καὶ πατά-
γου χυτρείου,

---

[a] Samos was the Athenian headquarters at this time.

[b] "As they approach the Acropolis they have full in view the Temple of the Wingless Victory, otherwise Athene Nike": R.

[c] *During the last few lines the Men have been completing their preparations, and the air above them is now growing lurid with the smoke and the flame of their torches. As the Men relapse into silence, the voices of Women are heard in the distance. They come sweeping round from the north side of the Acropolis, carrying their pitchers of water, and singing, in turn, their entrance song. The two Choruses are for the present concealed from each other by the north-western angle of the Acropolis.*

And if our summons they reject,
and keep the barriers shut,
We'll burn the very doors with fire,
and them with smoke we'll smother.
So lay the burdens down. Pheugh! Pheugh!
O how this smoke does bother!
What general from the Samian [a] lines
an active hand will lend us?
Well, well, I'm glad my back is freed
from all that weight tremendous.
O pot, 'tis now your turn to help:
O send a livelier jet
Of flame this way, that I to-day
the earliest light may get.
O Victory, immortal Queen,[b]
assist us Thou in rearing
A trophy o'er these woman-hosts,
so bold and domineering.[c]

CHORUS OF WOMEN.

Redly up in the sky
the flames are beginning to flicker,
Smoke and vapour of fire!
come quicker, my friends, come quicker.
Fly, Nicodice, fly,
Else will Calyce burn,
Else Critylla will die,
Slain by the laws so stern,
Slain by the old men's hate.
Ah, but I fear! I fear!
can it chance that I come too late?
Trouble it was, forsooth, before my jug I could fill,
All in the dusk of the morn,
at the spring by the side of the hill,[d]

[d] The Enneacrounos.

δούλησιν ὠστιζομένη 330
στιγματίαις θ', ἁρπαλέως
ἀραμένη, ταῖσιν ἐμαῖς
δημότισιν καομέναις
φέρουσ' ὕδωρ βοηθῶ.

ἤκουσα γὰρ τυφογέρον- [ἀντ. 33
τας ἄνδρας ἔρρειν, στελέχη
φέροντας, ὥσπερ βαλανεύσοντας,
ὡς τριταλανταῖα βάρος,
δεινά τ' ἀπειλοῦντας ἐπῶν,
ὡς πυρὶ χρὴ τὰς μυσαρὰς γυναῖκας ἀνθρακεύειν. 34
ἅς, ὦ θεά, μή ποτ' ἐγὼ πιμπραμένας ἴδοιμι,
ἀλλὰ πολέμου καὶ μανιῶν ῥυσαμένας Ἑλλάδα
καὶ πολίτας,
ἐφ' οἷσπερ, ὦ χρυσολόφα,
σάς, πολιοῦχ', ἔσχον ἕδρας. 34
καί σε καλῶ ξύμμαχον, ὦ
Τριτογένει', ἤν τις ἐκεί-
νας ὑποπίμπρῃσιν ἀνὴρ
φέρειν ὕδωρ μεθ' ἡμῶν.
ἔασον ὤ. τουτὶ τί ἦν; ὦνδρες πόνῳ πονηροί· 35
οὐ γάρ ποτ' ἂν χρηστοί γ' ἔδρων, οὐδ' εὐσεβεῖς
τάδ' ἄνδρες.

ΧΟ. ΓΕ. τουτὶ τὸ πρᾶγμ' ἡμῖν ἰδεῖν ἀπροσδόκητον ἥκει·
ἑσμὸς γυναικῶν οὑτοσὶ θύρασιν αὖ βοηθεῖ.

ΧΟ. ΓΥ. τί βδύλλεθ' ἡμᾶς; οὔ τί που πολλαὶ δοκοῦμεν
εἶναι;

---

[a] A title of Athena.

[b] *At this juncture the Women wheel round the corner of the Acropolis, and the two Choruses suddenly meet face to face.*

What with the clatter of pitchers,
The noise and press of the throng,
Jostling with knaves and slaves,
Till at last I snatched it along,
Abundance of water supplying
To friends who are burning and dying.

Yea, for hither, they state,
Dotards are dragging, to burn us,
Logs of enormous weight,
Fit for a bath-room furnace,
Vowing to roast and to slay
Sternly the reprobate women.
O Lady, O Goddess, I pray,
Ne'er may I see them in flames!
I hope to behold them with gladness,
Hellas and Athens redeeming
from battle and murder and madness.
This is the cause why they venture,
Lady, thy mansions to hold,
Tritogeneia,[a] Eternal
Champion with helmet of gold!
And O, if with fire men invade them,
O help us with water to aid them.[b]
Stop! easy all! what have we here?
(*To the men*) You vile, abandoned crew,
No good and virtuous men, I'm sure,
would act in the way you do.

M. CH. Hey, here's an unexpected sight!
hey, here's a demonstration!
A swarm of women issuing out
with warlike preparation!

W. CH. Hallo, you seem a little moved!
does this one troop affright you?

καὶ μὴν μέρος γ' ἡμῶν ὁρᾶτ' οὔπω τὸ μυριοστόν. 355

ΧΟ. ΓΕ. ὦ Φαιδρία, ταύτας λαλεῖν ἐάσομεν τοσαυτί;
οὐ περικατᾶξαι τὸ ξύλον τύπτοντ' ἐχρῆν τιν' αὐτάς;

ΧΟ. ΓΥ. θώμεσθα δὴ τὰς κάλπιδας χἠμεῖς χαμᾶζ', ὅπως ἄν,
ἢν προσφέρῃ τὴν χεῖρά τις, μὴ τοῦτό μ' ἐμποδίζῃ.

ΧΟ. ΓΕ. εἰ νὴ Δί' ἤδη τὰς γνάθους τούτων τις ἢ δὶς ἢ τρὶς 360
ἔκοψεν ὥσπερ Βουπάλου, φωνὴν ἂν οὐκ ἂν εἶχον.

ΧΟ. ΓΥ. καὶ μὴν ἰδού· παταξάτω· καὶ στᾶσ' ἐγὼ παρέξω,
κοὐ μή ποτ' ἄλλη σου κύων τῶν ὄρχεων λάβηται.

ΧΟ. ΓΕ. εἰ μὴ σιωπήσει, θενών σου 'κκοκκιῶ τὸ γῆρας.

ΧΟ. ΓΥ. ἅπτου μόνον Στρατυλλίδος τῷ δακτύλῳ προσελθών. 365

ΧΟ. ΓΕ. τί δ', ἢν σποδῶ τοῖς κονδύλοις, τί μ' ἐργάσει τὸ δεινόν;

ΧΟ. ΓΥ. βρύκουσά σου τοὺς πλεύμονας καὶ τἄντερ' ἐξαμήσω.

ΧΟ. ΓΕ. οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής·
οὐδὲν γὰρ ὧδε θρέμμ' ἀναιδές ἐστιν ὡς γυναῖκες.

ΧΟ. ΓΥ. αἰρώμεθ' ἡμεῖς θοὔδατος τὴν κάλπιν, ὦ Ῥοδίππη. 370

ΧΟ. ΓΕ. τί δ', ὦ θεοῖς ἐχθρά, σὺ δεῦρ' ὕδωρ ἔχουσ' ἀφίκου;

---

[a] "If we smite them on the cheek, as the iambic poet Hipponax, that *acer hostis Bupalo* (Hor. *Epod*. 6. 14), threatened in his lampoons to smite his unhappy antagonist": R.

[b] The words are not found in the extant plays of Euripides, but the sentiment is thoroughly Euripidean.

You see not yet the myriadth part
of those prepared to fight you.

M. CH. Now, really, Phaedrias, shall we stop
to hear such odious treason?
Let's break our sticks about their backs,
let's beat the jades to reason.

W. CH. Hi, sisters, set the pitchers down,
and then they won't embarrass
Our nimble fingers, if the rogues
attempt our ranks to harass.

M. CH. I warrant, now, if twice or thrice
we slap their faces neatly,
That they will learn, like Bupalus,[a]
to hold their tongues discreetly.

W. CH. Well, here's my face: I won't draw back:
now slap it if you dare,
And I won't leave one ounce of you
for other dogs to tear.

M. CH. Keep still, or else your musty Age
to very shreds I'll batter.

W. CH. Now only touch Stratyllis, sir;
just lift one finger at her!

M. CH. And what if with these fists, my love,
I pound the wench to shivers?

W. CH. By Heaven, we'll gnaw your entrails out,
and rip away your livers.

M. CH. There is not than Euripides
a bard more wise and knowing,
For women ARE a shameless set,
the vilest creatures going.[b]

W. CH. Pick up again, Rhodippe dear,
your jug with water brimming.

M. CH. What made you bring that water here,
you God-detested women?

ΧΟ. ΓΥ. τί δαὶ σὺ πῦρ, ὦ τύμβ', ἔχων; ὡς σαυτὸν ἐμπυρεύσων;
ΧΟ. ΓΕ. ἐγὼ μέν, ἵνα νήσας πυρὰν τὰς σὰς φίλας ὑφάψω.
ΧΟ. ΓΥ. ἐγὼ δέ γ', ἵνα τὴν σὴν πυρὰν τούτῳ κατασβέσαιμι.
ΧΟ. ΓΕ. τοὐμὸν σὺ πῦρ κατασβέσεις;
ΧΟ. ΓΥ. τοὔργον τάχ' αὐτὸ δείξει. 375
ΧΟ. ΓΕ. οὐκ οἶδά σ' εἰ τῇδ' ὡς ἔχω τῇ λαμπάδι σταθεύσω.
ΧΟ. ΓΥ. εἰ ῥύμμα τυγχάνεις ἔχων, λουτρόν γ' ἐγὼ παρέξω.
ΧΟ. ΓΕ. ἐμοὶ σὺ λουτρόν, ὦ σαπρά;
ΧΟ. ΓΥ. καὶ ταῦτα νυμφικόν γε.
ΧΟ. ΓΕ. ἤκουσας αὐτῆς τοῦ θράσους;
ΧΟ. ΓΥ. ἐλευθέρα γάρ εἰμι.
ΧΟ. ΓΕ. σχήσω σ' ἐγὼ τῆς νῦν βοῆς.
ΧΟ. ΓΥ. ἀλλ' οὐκ ἔθ' ἡλιάξεις. 380
ΧΟ. ΓΕ. ἔμπρησον αὐτῆς τὰς κόμας.
ΧΟ. ΓΥ. σὸν ἔργον, ὦ 'χελῷε.
ΧΟ. ΓΕ. οἴμοι τάλας.
ΧΟ. ΓΥ. μῶν θερμὸν ἦν;
ΧΟ. ΓΕ. ποῖ θερμόν; οὐ παύσει; τί δρᾷς;
ΧΟ. ΓΥ. ἄρδω σ', ὅπως ἂν βλαστάνῃς.
ΧΟ. ΓΕ. ἀλλ' αὗός εἰμ' ἤδη τρέμων. 385
ΧΟ. ΓΥ. οὐκοῦν, ἐπειδὴ πῦρ ἔχεις, σὺ χλιανεῖς σεαυτόν.

ΠΡΟΒΟΥΛΟΣ. ἆρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφὴ

[a] "The name Achelous was used to denote *water* generally. The women are deluging their opponents with cold water from their pitchers": R.

W. CH. What made you bring that light, old Tomb? to set *yourselves* afire?

M. CH. No, but to kindle for your friends a mighty funeral pyre.

W. CH. Well, then, we brought this water here to put your bonfire out, sirs.

M. CH. *You* put our bonfire out, indeed!

W. CH. You'll see, beyond a doubt, sirs.

M. CH. I swear that with this torch, offhand, I've half a mind to fry you.

W. CH. Got any soap, my lad? if so, a bath I'll soon supply you.

M. CH. A bath for ME, you mouldy hag!

W. CH. And that a bride-bath, too.

M. CH. Zounds, did you hear her impudence?

W. CH. Ain't I freeborn as you?

M. CH. I'll quickly put a stop to this.

W. CH. You'll judge no more, I vow!

M. CH. Hi! set the vixen's hair on fire.

W. CH. Now, Achelous,[a] now!

M. CH. Good gracious!

W. CH. What! you find it hot?

M. CH. Hot? murder! stop! be quiet!

W. CH. I'm watering you, to make you grow.

M. CH. I wither up from shivering so.

W. CH. I tell you what: a fire you've got,
So warm your members by it.[b]

MAGISTRATE. Has then the women's wantonness blazed out,

[b] *At this crisis the tumult is stayed for an instant by the appearance on the stage of a venerable official personage, one of the Magistrates who, after the Sicilian catastrophe, were appointed, under the name of Probuli, to form a Directory or Committee of Public Safety. He is attended by four Scythian archers, part of the ordinary police of the Athenian Republic. The Women retire into the background.*

χὠ τυμπανισμὸς χοἰ πυκνοὶ Σαβάζιοι,
ὅ τ' Ἀδωνιασμὸς οὗτος οὑπὶ τῶν τεγῶν,
οὗ 'γώ ποτ' ὢν ἤκουον ἐν τἠκκλησίᾳ; 390
ἔλεγεν δ' ὁ μὴ ὥρασι μὲν Δημόστρατος
πλεῖν εἰς Σικελίαν, ἡ γυνὴ δ' ὀρχουμένη,
"αἰαῖ Ἄδωνιν," φησίν, ὁ δὲ Δημόστρατος
ἔλεγεν ὁπλίτας καταλέγειν Ζακυνθίων·
ἡ δ' ὑποπεπωκυῖ', ἡ γυνὴ 'πὶ τοῦ τέγους, 395
"κόπτεσθ' Ἄδωνιν," φησίν· ὁ δ' ἐβιάζετο
ὁ θεοῖσιν ἐχθρὸς καὶ μιαρὸς Χολοζύγης.
τοιαῦτ' ἀπ' αὐτῶν ἐστιν ἀκολαστάσματα.

ΧΟ. ΓΕ. τί δῆτ' ἄν, εἰ πύθοιο καὶ τὴν τῶνδ' ὕβριν;
αἳ τἄλλα θ' ὑβρίκασι κἀκ τῶν καλπίδων 400
ἔλουσαν ἡμᾶς, ὥστε θαἰματίδια
σείειν πάρεστιν ὥσπερ ἐνεουρηκότας.

ΠΡΟ. νὴ τὸν Ποσειδῶ τὸν ἁλυκόν, δίκαιά γε.
ὅταν γὰρ αὐτοὶ ξυμπονηρευώμεθα
ταῖσιν γυναιξὶ καὶ διδάσκωμεν τρυφᾶν, 405
τοιαῦτ' ἀπ' αὐτῶν βλαστάνει βουλεύματα.
οἳ λέγομεν ἐν τῶν δημιουργῶν τοιαδί·
ὦ χρυσοχόε, τὸν ὅρμον ὃν ἐπεσκεύασας,
ὀρχουμένης μου τῆς γυναικὸς ἑσπέρας
ἡ βάλανος ἐκπέπτωκεν ἐκ τοῦ τρήματος. 410
ἐμοὶ μὲν οὖν ἔστ' ἐς Σαλαμῖνα πλευστέα·
σὺ δ' ἢν σχολάσῃς, πάσῃ τέχνῃ πρὸς ἑσπέραν
ἐλθὼν ἐκείνῃ τὴν βάλανον ἐνάρμοσον.
ἕτερος δέ τις πρὸς σκυτοτόμον ταδὶ λέγει
νεανίαν καὶ πέος ἔχοντ' οὐ παιδικόν· 415

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[a] Plutarch, in his *Life of Nicias* (chap. xiii.), describes these and similar omens of ill which preceded the Athenian expedition to

Their constant timbrels and Sabaziuses,
And that Adonis-dirge [a] upon the roof
Which once I heard in full Assembly-time.
'Twas when Demostratus (beshrew him) moved
To sail to Sicily : and from the roof
A woman, dancing, shrieked *Woe, woe, Adonis !*
And *he* proposed to enrol Zacynthian hoplites ;
And *she* upon the roof, the maudlin woman,
Cried *Wail Adonis !* yet he forced it through,
That God-detested, vile Ill-temprian.[b]
Such are the wanton follies of the sex.

M. CH. What if you heard their insolence to-day,
Their vile, outrageous goings on ? And look,
See how they've drenched and soused us from their pitchers,
Till we can wring out water from our clothes.[c]

MAG. Ay, by Poseidon,[d] and it serves us right.
'Tis all our fault : they'll never know their place,
These pampered women, whilst we spoil them so.
Hear how we talk in every workman's shop.
Goldsmith, says one, *this necklace that you made,*
My gay young wife was dancing yester-eve,
And lost, sweet soul, the fastening of the clasp;
Do please reset it, Goldsmith.[e] Or, again,
O Shoemaker, my wife's new sandal pinches

Sicily. And he also (chap. xii.) tells us that the orator Demostratus took a leading part in recommending that fatal measure.

[b] Demostratus was nicknamed Βουζύγης and A. alters this to Χολοζύγης because of his gloomy temper (διὰ τὸ μελαγχολᾶν) : Schol.

[c] ὥσπερ ἐν. = tamquam si in ea minxissemus.

[d] τὸν ἁλυκόν, the sea-god ; the Magistrate emphasizes this "because he is engaged in refitting the Navy and his mind is full of ships and seas" : R.

[e] Here follow ll. 411–13 : "I have to sail to Salamis ; if you have leisure, do not fail to visit her this evening and fit in the peg." A play on the two senses of βάλανος.

ὦ σκυτοτόμε, τοῦ τῆς γυναικός μου ποδὸς
τὸ δακτυλίδιον ἐμπιέζει τὸ ζυγόν,
ἅθ' ἁπαλὸν ὄν· τοῦτ' οὖν σὺ τῆς μεσημβρίας
ἐλθὼν χάλασον, ὅπως ἂν εὐρυτέρως ἔχῃ.
τοιαῦτ' ἀπήντηκ' εἰς τοιαυτὶ πράγματα, 420
ὅτε γ' ὢν ἐγὼ πρόβουλος, ἐκπορίσας ὅπως
κωπῆς ἔσονται, τἀργυρίου νυνὶ δέον,
ὑπὸ τῶν γυναικῶν ἀποκέκλεισμαι τῶν πυλῶν.
ἀλλ' οὐδὲν ἔργον ἑστάναι. φέρε τοὺς μοχλοὺς
ὅπως ἂν αὐτὰς τῆς ὕβρεως ἐγὼ σχέθω. 425
τί κέχηνας, ὦ δύστηνε; ποῖ δ' αὖ σὺ βλέπεις,
οὐδὲν ποιῶν ἀλλ' ἢ καπηλεῖον σκοπῶν;
οὐχ ὑποβαλόντες τοὺς μοχλοὺς ὑπὸ τὰς πύλας
ἐντεῦθεν ἐκμοχλεύσετ'; ἐνθενδὶ δ' ἐγὼ
συνεκμοχλεύσω.

ΛΥ. μηδὲν ἐκμοχλεύετε· 430
ἐξέρχομαι γὰρ αὐτομάτη. τί δεῖ μοχλῶν;
οὐ γὰρ μοχλῶν δεῖ μᾶλλον ἢ νοῦ καὶ φρενῶν.

ΠΡΟ. ἄληθες, ὦ μιαρὰ σύ; ποῦ 'σθ' ὁ τοξότης;
ξυλλάμβαν' αὐτὴν κὠπίσω τὼ χεῖρε δεῖ.

ΛΥ. εἴ τἄρα νὴ τὴν Ἄρτεμιν τὴν χεῖρά μοι 435
ἄκραν προσοίσει, δημόσιος ὢν κλαύσεται.

ΠΡΟ. ἔδεισας, οὗτος; οὐ ξυναρπάσει μέσην,
καὶ σὺ μετὰ τούτου, κἀνύσαντε δήσετον;

ΚΑ. εἴ τἄρα νὴ τὴν Πάνδροσον ταύτῃ μόνον
τὴν χεῖρ' ἐπιβαλεῖς, ἐπιχεσεῖ πατούμενος. 440

ΠΡΟ. ἰδού γ' ἐπιχεσεῖ. ποῦ 'στιν ἕτερος τοξότης;
ταύτην προτέραν ξύνδησον, ὅτιὴ καὶ λαλεῖ.

ΜΥ. εἴ τἄρα νὴ τὴν Φωσφόρον τὴν χεῖρ' ἄκραν

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[a] *He turns to the Scythians, who, instead of setting to work, are poking idly around them.*

[b] *The gates are thrown open, and Lysistrata comes out.*

Her little toe, the tender, delicate child,
Make it fit easier, please.—Hence all this nonsense !
Yea, things have reached a pretty pass, indeed,
When I, the State's Director, wanting money
To purchase oar-blades, find the Treasury gates
Shut in my face by these preposterous women.
Nay, but no dallying now : bring up the crowbars,
And I'll soon stop *your* insolence, my dears.[a]
What ! gaping, fool ? and *you*, can *you* do nothing
But stare about with tavern-squinting eye ?
Push in the crowbars underneath the gates,
You, stand that side and heave them : I'll stop here
And heave them here.[b]

LY. O let your crowbars be.
Lo, I come out unfetched ! What need of crowbars ?
'Tis wits, not crowbars, that ye need to-day.

MAG. Ay, truly, traitress, say you so ? Here, Archer !
Arrest her, tie her hands behind her back.

LY. And if he touch me with his finger-tip,
The public scum ! 'fore Artemis, he'll rue it.

MAG. What, man, afeared ? why, catch her round the waist.
And *you* go with him, quick, and bind her fast.

CA. (*coming out*) And if you do but lay one hand upon her,
'Fore Pandrosus,[c] I'll stamp your vitals out.

MAG. Vitals, ye hag ? Another Archer, ho !
Seize this one first, because she chatters so.

MY. (*coming out*) And if you touch her with your finger-tip,

[c] Pandrosus and Agraulus, sisters of Cecrops. "Since throughout this short altercation the women invoke Artemis in one or other of her characters, I cannot but believe, that in this invocation also, the name of Πάνδροσος, the All-bedewer, is intended to apply to Artemis as identical with Hecate or the moon" : R.

ταύτῃ προσοίσεις, κύαθον αἰτήσεις τάχα.

ΠΡΟ. τουτὶ τί ἦν; ποῦ τοξότης; ταύτης ἔχου. 445
παύσω τιν' ὑμῶν τῆσδ' ἐγὼ τῆς ἐξόδου.

ΣΤΡΑΤΥΛΛΙΣ. εἴ τἄρα νὴ τὴν Ταυροπόλον ταύτῃ πρόσει,
ἐκκοκκιῶ σου τὰς στενοκωκύτους τρίχας.

ΠΡΟ. οἴμοι κακοδαίμων· ἐπιλέλοιφ' ὁ τοξότης.
ἀτὰρ οὐ γυναικῶν οὐδέποτ' ἔσθ' ἡττητέα 450
ἡμῖν· ὁμόσε χωρῶμεν αὐταῖς, ὦ Σκύθαι,
ξυνταξάμενοι.

ΛΥ. νὴ τὼ θεὼ γνώσεσθ' ἄρα
ὅτι καὶ παρ' ἡμῖν εἰσι τέτταρες λόχοι
μαχίμων γυναικῶν ἔνδον ἐξωπλισμένων.

ΠΡΟ. ἀποστρέφετε τὰς χεῖρας αὐτῶν, ὦ Σκύθαι. 455

ΛΥ. ὦ ξύμμαχοι γυναῖκες, ἐκθεῖτ' ἔνδοθεν,
ὦ σπερμαγοραιολεκιθολαχανοπώλιδες,
ὦ σκοροδοπανδοκευτριαρτοπώλιδες,
οὐχ ἕλξετ', οὐ παιήσετ', οὐκ ἀρήξετε;
οὐ λοιδορήσετ', οὐκ ἀναισχυντήσετε; 460
παύσασθ', ἐπαναχωρεῖτε, μὴ σκυλεύετε.

ΠΡΟ. οἴμ' ὡς κακῶς πέπραγέ μου τὸ τοξικόν.

ΛΥ. ἀλλὰ τί γὰρ ᾤου; πότερον ἐπὶ δούλας τινὰς
ἥκειν ἐνόμισας, ἢ γυναιξὶν οὐκ οἴει
χολὴν ἐνεῖναι;

ΠΡΟ. μὰ τὸν Ἀπόλλω καὶ μάλα 465
πολλήν γ', ἐάνπερ πλησίον κάπηλος ᾖ.

ΧΟ. ΓΕ. ὦ πόλλ' ἀναλώσας ἔπη, πρόβουλε τῆσδε τῆς γῆς,
τί τοῖσδε σαυτὸν εἰς λόγον τοῖς θηρίοις συν-
άπτεις;

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[a] *The Women come forward. After a short struggle the archers are routed.*

'Fore Phosphorus, you'll need a cupping shortly.

MAG. Tcha! what's all this? lay hold of this one, Archer!
I'll stop this sallying out, depend upon it.

STRATYLLIS. And if he touch her, 'fore the Queen of Tauris,
I'll pull his squealing hairs out, one by one.

MAG. O dear! all's up! I've never an archer left.
Nay, but I swear we won't be done by women.
Come, Scythians, close your ranks, and all together
Charge!

LY. Charge away, my hearties, and you'll soon
Know that we've here, impatient for the fight,
Four woman-squadrons, armed from top to toe.

MAG. Attack them, Scythians, twist their hands behind them.

LY. Forth to the fray, dear sisters, bold allies!
O egg-and-seed-and-potherb-market-girls,
O garlic-selling-barmaid-baking-girls,
Charge to the rescue, smack and whack, and thwack them,
Slang them, I say: show them what jades ye be.[a]
Fall back! retire! forbear to strip the slain.

MAG. Hillo! my archers got the worst of that.

LY. What did the fool expect? Was it to fight
With SLAVES you came? Think you we Women feel
No thirst for glory?

MAG. Thirst enough, I trow;
No doubt of that, when there's a tavern handy.

M. CH. O thou who wastest many words,
Director of this nation,
Why wilt thou with such brutes as these
thus hold negotiation?

οὐκ οἶσθα λουτρὸν οἷον αἵδ' ἡμᾶς ἔλουσαν ἄρτι
ἐν τοῖσιν ἱματιδίοις, καὶ ταῦτ' ἄνευ κονίας; 470

ΧΟ. ΓΥ. ἀλλ', ὦ μέλ', οὐ χρὴ προσφέρειν τοῖς πλησίοισιν εἰκῇ
τὴν χεῖρ'· ἐὰν δὲ τοῦτο δρᾷς, κυλοιδιᾶν ἀνάγκη.
ἐπεὶ θέλω 'γὼ σωφρόνως ὥσπερ κόρη καθῆσθαι,
λυποῦσα μηδέν' ἐνθαδί, κινοῦσα μηδὲ κάρφος,
ἢν μή τις ὥσπερ σφηκιὰν βλίττῃ με κἀρεθίζῃ.[a] 475

ΧΟ. ΓΕ. ὦ Ζεῦ, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδάλοις; [στρ.
οὐ γὰρ ἔτ' ἀνεκτέα τάδ', ἀλλὰ βασανιστέον
τόδε σοι τὸ πάθος μετ' ἐμοῦ
ὅ τι βουλόμεναί ποτε τὴν 480
Κραναὰν κατέλαβον, ἐφ' ὅ τι τε
μεγαλόπετρον, ἄβατον ἀκρόπολιν,
ἱερὸν τέμενος.

ἀλλ' ἀνερώτα, καὶ μὴ πείθου, καὶ πρόσφερε πάντας ἐλέγχους.
ὡς αἰσχρὸν ἀκωδώνιστον ἐᾶν τὸ τοιοῦτον πρᾶγμα μεθέντας. 485

ΠΡΟ. καὶ μὴν αὐτῶν τοῦτ' ἐπιθυμῶ νὴ τὸν Δία πρῶτα πυθέσθαι,
ὅ τι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖσι μοχλοῖσιν.

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[a] σφηκιάν, wasps' nest, "not a very desirable place to rifle for honey; and I suspect that A. is mocking the line of Sophocles about taking honey from a wasps' nest, while the women may be wishing to let their opponents know that if they try to rifle their sweets, they will bring a swarm of hornets about their ears." R. The line is ἢ σφηκιὰν βλίττουσιν εὑρόντες τινά: Schol.

Dost thou not see the bath wherewith
the sluts have dared to lave me,
Whilst all my clothes were on, and ne'er
a bit of soap they gave me ?

W. CH. For 'tis not right, nor yet polite,
to strike a harmless neighbour,
And if you do, 'tis needful too
that she your eyes belabour.
Full fain would I, a maiden shy,
in maiden peace be resting,
Not making here the slightest stir,
nor any soul molesting,
Unless indeed some rogue should strive
to rifle and despoil my hive.[a]

M. CH. O how shall we treat, Lord Zeus, such creatures as these ?
Let us ask the cause for which they have dared to seize,
To seize this fortress of ancient and high renown,
This shrine where never a foot profane hath trod,
The lofty-rocked, inaccessible Cranaan town,
The holy Temple of God.

Now to examine them closely and narrowly,
probing them here and sounding them there,
Shame if we fail to completely unravel the
intricate web of this tangled affair.

MAG. Foremost and first I would wish to inquire of them,
what is this silly disturbance about ?
Why have ye ventured to seize the Acropolis,
locking the gates and barring us out ?

The field is now open for a suspension of hostilities, and a parley takes place between the leaders of the two contending factions.

ΛΥ. ἵνα τἀργύριον σῶν παρέχοιμεν καὶ μὴ πολεμοῖτε δι' αὐτό.

ΠΡΟ. διὰ τἀργύριον πολεμοῦμεν γάρ;

ΛΥ. καὶ τἄλλα γε πάντ' ἐκυκήθη.
ἵνα γὰρ Πείσανδρος ἔχοι κλέπτειν χοἰ ταῖς ἀρχαῖς ἐπέχοντες, 490
ἀεί τινα κορκορυγὴν ἐκύκων. οἱ δ' οὖν τοῦδ' εἵνεκα δρώντων
ὅ τι βούλονται· τὸ γὰρ ἀργύριον τοῦτ' οὐκέτι μὴ καθέλωσιν.

ΠΡΟ. ἀλλὰ τί δράσεις;

ΛΥ. τοῦτό μ' ἐρωτᾷς; ἡμεῖς ταμιεύσομεν αὐτό.

ΠΡΟ. ὑμεῖς ταμιεύσετε τἀργύριον;

ΛΥ. τί δὲ δεινὸν τοῦτο νομίζεις;
οὐ καὶ τἄνδον χρήματα πάντως ἡμεῖς ταμιεύομεν ὑμῖν; 495

ΠΡΟ. ἀλλ' οὐ ταὐτόν.

ΛΥ. πῶς οὐ ταὐτόν;

ΠΡΟ. πολεμητέον ἔστ' ἀπὸ τούτου.

ΛΥ. ἀλλ' οὐδὲν δεῖ πρῶτον πολεμεῖν.

ΠΡΟ. πῶς γὰρ σωθησόμεθ' ἄλλως;

ΛΥ. ἡμεῖς ὑμᾶς σώσομεν.

ΠΡΟ. ὑμεῖς;

ΛΥ. ἡμεῖς μέντοι.

ΠΡΟ. σχέτλιόν γε.

[ΛΥ. ὡς σωθήσει, κἂν μὴ βούλῃ.

ΠΡΟ. δεινόν γε λέγεις.

ΛΥ. ἀγανακτεῖς·]
ἀλλὰ ποιητέα ταῦτ' ἐστὶν ὅμως.

ΠΡΟ. νὴ τὴν Δήμητρ' ἄδικόν γε. 500

ΛΥ. σωστέον, ὦ τᾶν.

LY. Keeping the silver securely in custody,
lest for its sake ye continue the war.
MAG. What, is the war for the sake of the silver, then ?
LY. Yes ; and all other disputes that there are.
Why is Peisander[a] for ever embroiling us,
why do the rest of our officers feel
Always a pleasure in strife and disturbances ?
Simply to gain an occasion to steal.
Act as they please for the future, the treasury
never a penny shall yield them, I vow.
MAG. How, may I ask, will you hinder their getting it ?
LY. We will ourselves be the Treasurers now.
MAG. You, woman, you be the treasurers ?
LY. Certainly.
Ah, you esteem us unable, perchance !
Are we not skilled in domestic economy,
do we not manage the household finance ?
MAG. O, that is different.
LY. Why is it different ?
MAG. This is required for the fighting, my dear.
LY. Well, but the fighting itself isn't requisite.
MAG. Only, without it, we're ruined, I fear.
LY. WE will deliver you.
MAG. You will deliver us !
LY. Truly we will.
MAG. What a capital notion !
LY. Whether you like it or not, we'll deliver you.
MAG. Impudent hussy !
LY. You seem in commotion.
Nevertheless we will do as we promise you.
MAG. That were a terrible shame, by Demeter.
LY. Friend, we must save you.

[a] A politician who advocated war for his own private gain. He was at the time scheming to overthrow the democracy. *P.* 394.

ΠΡΟ. κεἰ μὴ δέομαι;
ΛΥ. τοῦδ᾽ εἵνεκα καὶ πολὺ μᾶλλον.
ΠΡΟ. ὑμῖν δὲ πόθεν περὶ τοῦ πολέμου τῆς τ᾽ εἰρήνης ἐμέλησεν;
ΛΥ. ἡμεῖς φράσομεν.
ΠΡΟ. λέγε δὴ ταχέως, ἵνα μὴ κλάῃς.
ΛΥ. ἀκροῶ δή,
καὶ τὰς χεῖρας πειρῶ κατέχειν.
ΠΡΟ. ἀλλ᾽ οὐ δύναμαι· χαλεπὸν γὰρ
ὑπὸ τῆς ὀργῆς αὐτὰς ἴσχειν.
ΣΤ. κλαύσει τοίνυν πολὺ μᾶλλον. 505
ΠΡΟ. τοῦτο μέν, ὦ γραῦ, σαυτῇ κρώξαις· σὺ δέ μοι λέγε.
ΛΥ. ταῦτα ποιήσω.
ἡμεῖς τοῦ μὲν προτέρου πολέμου κατὰ τὸν χρόνον ἠνεχόμεσθα
ὑπὸ σωφροσύνης τῆς ἡμετέρας, τῶν ἀνδρῶν, ἅττ᾽ ἐποιεῖτε.
οὐ γὰρ γρύζειν εἰᾶθ᾽ ἡμᾶς. καίτοὐκ ἠρέσκετέ γ᾽ ἡμᾶς.
ἀλλ᾽ ᾐσθανόμεσθα καλῶς ὑμῶν· καὶ πολλάκις ἔνδον ἂν οὖσαι 510
ἠκούσαμεν ἄν τι κακῶς ὑμᾶς βουλευσαμένους μέγα πρᾶγμα·
εἶτ᾽ ἀλγοῦσαι τἄνδοθεν ὑμᾶς ἐπανηρόμεθ᾽ ἂν γελάσασαι,
"τί βεβούλευται περὶ τῶν σπονδῶν ἐν τῇ στήλῃ παραγράψαι
ἐν τῷ δήμῳ τήμερον ὑμῖν;" "τί δέ σοι ταῦτ᾽;" ἦ δ᾽ ὃς ἂν ἀνήρ,

[a] The pillar containing the Peace of Nicias (Thuc. v. 18). Three years later, the Athenians added beneath it, that the Lacedaemonians had failed to abide by their oaths (Thuc. v. 56).

MAG. But how if I wish it not ?

LY. That will but make our resolve the completer.

MAG. Fools ! what on earth can possess you to meddle with matters of war, and matters of peace ?

LY. Well, I will tell you the reason.

MAG. And speedily, else you will rue it.

LY. Then listen, and cease
Clutching and clenching your fingers so angrily ; keep yourself peaceable.

MAG. Hanged if I can ;
Such is the rage that I feel at your impudence.

ST. Then it is *you* that will rue it, my man.

MAG. Croak your own fate, you ill-omened antiquity.
(*To Lysistrata*) *You* be the spokeswoman, lady.

LY. I will.
Think of our old moderation and gentleness,
think how we bore with your pranks, and were still,
All through the days of your former pugnacity,
all through the war that is over and spent :
Not that (be sure) we approved of your policy ;
never our griefs you allowed us to vent.
Well we perceived your mistakes and mismanagement.
Often at home on our housekeeping cares,
Often we heard of some foolish proposal you
made for conducting the public affairs.
Then would we question you mildly and pleasantly,
inwardly grieving, but outwardly gay ;
Husband, how goes it abroad ? we would ask of him ;
what have ye done in Assembly to-day ?
What would ye write on the side of the Treaty stone [a] *?*
Husband says angrily, *What's that to you ?*

“οὐ σιγήσει;” κἀγὼ ’σίγων.

ΣΤ. ἀλλ’ οὐκ ἂν ἐγώ ποτ’ ἐσίγων. 515

ΠΡΟ. κἂν ᾤμωξάς γ’, εἰ μὴ ’σίγας.

ΛΥ. τοιγὰρ ἔγωγ’ ἔνδον ἐσίγων.

εὐθὺς δ’ ἕτερόν τι πονηρότερον βούλευμ’ ἐπεπύσμεθ’ ἂν ὑμῶν·

εἶτ’ ἠρόμεθ’ ἄν· “πῶς ταῦτ’, ὦνερ, διαπράττεσθ’ ὧδ’ ἀνοήτως;”

ὁ δέ μ’ εὐθὺς ὑποβλέψας ἂν ἔφασκ’, εἰ μὴ τὸν στήμονα νήσω,

ὀτοτύξεσθαι μακρὰ τὴν κεφαλήν· “πόλεμος δ’ ἄνδρεσσι μελήσει.” 520

ΠΡΟ. ὀρθῶς γε λέγων νὴ Δί’ ἐκεῖνος.

ΛΥ. πῶς ὀρθῶς, ὦ κακόδαιμον,

εἰ μηδὲ κακῶς βουλευομένοις ἐξῆν ὑμῖν ὑποθέσθαι;

ὅτε δὴ δ’ ὑμῶν ἐν ταῖσιν ὁδοῖς φανερῶς ἠκούομεν ἤδη,

“οὐκ ἔστιν ἀνὴρ ἐν τῇ χώρᾳ;” “μὰ Δί’ οὐ δῆτ’ ἔσθ’” ἕτερός τις·

μετὰ ταῦθ’ ἡμῖν εὐθὺς ἔδοξεν σῶσαι τὴν Ἑλλάδα κοινῇ 525

ταῖσι γυναιξὶν συλλεχθείσαις. ποῖ γὰρ καὶ χρῆν ἀναμεῖναι;

ἢν οὖν ἡμῶν χρηστὰ λεγουσῶν ἐθελήσητ’ ἀντακροᾶσθαι

κἀντισιωπᾶν ὥσπερ χἠμεῖς, ἐπανορθώσαιμεν ἂν ὑμᾶς.

ΠΡΟ. ὑμεῖς ἡμᾶς; δεινόν γε λέγεις κοὐ τλητὸν ἔμοιγε.

ΛΥ. σιώπα.

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[a] Homer, *Iliad*, vi. 492.

[b] “Lysistrata is putting her system into immediate practice, and therefore addresses the same language and assigns the same

You, hold your tongue! And I held it accordingly.
ST. That is a thing which I NEVER would do!
MAG. Ma'am, if you hadn't, you'd soon have repented it.
LY. Therefore I held it, and spake not a word.
Soon of another tremendous absurdity,
wilder and worse than the former we heard.
Husband, I say, with a tender solicitude,
Why have ye passed such a foolish decree?
Vicious, moodily, glaring askance at me,
Stick to your spinning, my mistress, says he,
Else you will speedily find it the worse for you,
WAR IS THE CARE AND THE BUSINESS OF MEN![a]
MAG. Zeus! 'twas a worthy reply, and an excellent!
LY. What! you unfortunate, shall we not then,
Then, when we see you perplexed and incompetent,
shall we not tender advice to the State?
So when aloud in the streets and the thoroughfares
sadly we heard you bewailing of late,
Is there a Man to defend and deliver us?
No, says another, *there's none in the land;*
Then by the Women assembled in conference
jointly a great Revolution was planned,
Hellas to save from her grief and perplexity.
Where is the use of a longer delay?
Shift for the future our parts and our characters;
you, as the women, in silence obey;
We, as the men, will harangue and provide for you;
then shall the State be triumphant again,
Then shall we do what is best for the citizens.
MAG. Women to do what is best for the men!
That were a shameful reproach and unbearable!
LY. Silence,[b] old gentleman.

duties to the Magistrate, as the Men had been accustomed aforetime to address and assign to the Women": R.

ΠΡΟ. σοί γ', ὦ κατάρατε, σιωπῶ 'γώ, καὶ ταῦτα κάλυμμα φορούσῃ 530
περὶ τὴν κεφαλήν; μή νυν ζῴην.
ΛΥ. ἀλλ' εἰ τοῦτ' ἐμπόδιόν σοι,
παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν
ἔχε καὶ περίθου περὶ τὴν κεφαλήν,
κᾆτα σιώπα,
ΚΑ. . . . . . .
ΜΥ. καὶ τοῦτον δὴ τὸν καλαθίσκον· 535
ΛΥ. κᾆτα ξαίνειν συζωσάμενος,
κυάμους τρώγων·
πόλεμος δὲ γυναιξὶ μελήσει.

ΧΟ. ΓΥ. ἀπαίρετ', ὦ γυναῖκες, ἀπὸ τῶν καλπίδων, ὅπως ἂν
ἐν τῷ μέρει χἠμεῖς τι ταῖς φίλαισι συλλάβωμεν. 540
[ἀντ.
ἔγωγε γὰρ ἂν οὔποτε κάμοιμ' ἂν ὀρχουμένη,
οὐδὲ γόνατ' ἂν κόπος ἕλοι με καματηρὸς ἄν.
ἐθέλω δ' ἐπὶ πᾶν ἰέναι
μετὰ τῶνδ' ἀρετῆς ἕνεχ', αἷς
ἔνι φύσις, ἔνι χάρις, ἔνι θράσος, 545
ἔνι δὲ σοφόν, ἔνι δὲ φιλόπολις
ἀρετὴ φρόνιμος.

ἀλλ', ὦ τηθῶν ἀνδρειοτάτων καὶ μητριδίων ἀκαληφῶν,

---

[a] A line, to some such effect, has fallen out.
[b] "Women were in the habit of chewing some eatable as they wove or spun": R.
[c] *During the foregoing lines the Women have been arraying the Magistrate in the garb and with the apparatus of a spinning-*

MAG. Silence for YOU ?
Stop for a wench with a wimple enfolding her ?
No, by the Powers, may I DIE if I do !
LY. Do not, my pretty one, do not, I pray,
Suffer my wimple to stand in the way.
Here, take it, and wear it, and gracefully tie it,
Enfolding it over your head, and be quiet.
Now to your task.
CA. Here is an excellent spindle to pull.[a]
MY. Here is a basket for carding the wool.
LY. Now to your task.
Haricots chawing up,[b] petticoats drawing up,
Off to your carding, your combing, your trimming,
WAR IS THE CARE AND THE BUSINESS OF WOMEN.[c]

W. CH. Up, up, and leave the pitchers there,
and on, resolved and eager,
Our own allotted part to bear
in this illustrious leaguer.

I will dance with resolute, tireless feet all day ;
My limbs shall never grow faint, my strength give way ;
I will march all lengths with the noble hearts and the true,
For theirs is the ready wit and the patriot hand,
And womanly grace, and courage to dare and do,
And Love of our own bright land.

Children of stiff and intractable grandmothers,
heirs of the stinging viragoes that bore you,[d]

woman : just as in the corresponding system, below, they bedeck him in the habiliments of a corpse.

[d] *μητριδίων* is a diminutive of *μήτηρ*, but *μητριδίων ἀκαληφῶν* means " seedling nettles."

χωρεῖτ' ὀργῇ καὶ μὴ τέγγεσθ'· ἔτι γὰρ νῦν οὔρια θεῖτε. 550

ΛΥ. ἀλλ' ἤνπερ γ' ὁ γλυκύθυμος Ἔρως χἠ Κυπρογένει' Ἀφροδίτη
ἵμερον ἡμῶν κατὰ τῶν κόλπων καὶ τῶν μηρῶν καταπνεύσῃ,
κᾆτ' ἐντέξῃ τέτανον τερπνὸν τοῖς ἀνδράσι καὶ ῥοπαλισμούς,
οἶμαί ποτε Λυσιμάχας ἡμᾶς ἐν τοῖς Ἕλλησι καλεῖσθαι.

ΠΡΟ. τί ποιησάσας;

ΛΥ. ἢν παύσωμεν πρώτιστον μὲν ξὺν ὅπλοισιν 555
ἀγοράζοντας καὶ μαινομένους.

ΣΤ. νὴ τὴν Παφίαν Ἀφροδίτην.

ΛΥ. νῦν μὲν γὰρ δὴ κἀν ταῖσι χύτραις κἀν τοῖς λαχάνοισιν ὁμοίως
περιέρχονται κατὰ τὴν ἀγορὰν ξὺν ὅπλοις, ὥσπερ Κορύβαντες.

ΠΡΟ. νὴ Δία· χρὴ γὰρ τοὺς ἀνδρείους.

ΛΥ. καὶ μὴν τό γε πρᾶγμα γέλοιον,
ὅταν ἀσπίδ' ἔχων καὶ Γοργόνα τις κᾆτ' ὠνῆται κορακίνους. 560

ΣΤ. νὴ Δί' ἐγὼ γοῦν ἄνδρα κομήτην φυλαρχοῦντ' εἶδον ἐφ' ἵππου
ἐς τὸν χαλκοῦν ἐμβαλλόμενον πῖλον λέκιθον παρὰ γραός·
ἕτερος δ' αὖ Θρᾷξ πέλτην σείων κἀκόντιον, ὥσπερ ὁ Τηρεύς,

---

[a] Lysimacha, "she who ends the battle," is an equivalent of Lysistrata, "she who dismisses the army." The chief character's name is chosen, of course, to indicate the aim of the proceedings.

On, with an eager, unyielding tenacity,
wind in your sails, and the haven before you.

LY. Only let Love, the entrancing, the fanciful,
only let Queen Aphrodite to-day
Breathe on our persons a charm and a tenderness,
lend us their own irresistible sway,
Drawing the men to admire us and long for us ;
then shall the war everlastingly cease,
Then shall the people revere us and honour us,
givers of Joy, and givers of Peace.[a]

MAG. Tell us the mode and the means of your doing it.

LY. First we will stop the disorderly crew,
Soldiers in arms promenading and marketing.

ST. Yea, by divine Aphrodite, 'tis true.

LY. Now in the market[b] you see them like Corybants,[c]
jangling about with their armour of mail.
Fiercely they stalk in the midst of the crockery,
sternly parade by the cabbage and kail.

MAG. Right, for a soldier should always be soldierly !

LY. Troth, 'tis a mighty ridiculous jest,
Watching them haggle for shrimps in the market-place,
grimly accoutred with shield and with crest.

ST. Lately I witnessed a captain of cavalry,
proudly the while on his charger he sat,
Witnessed him, soldierly, buying an omelet,
stowing it all in his cavalry hat.
Comes, like a Tereus, a Thracian irregular,[d]
shaking his dart and his target to boot ;

[b] The crockery and vegetable stalls : Schol.

[c] Phrygian priests of Cybele, who went armed. The Gorgon head (560) was a device on the shield.

[d] Tereus, the fabulous king of Thrace. The Thracians were engaged as mercenaries.

ἐδεδίσκετο τὴν ἰσχαδόπωλιν καὶ τὰς δρυπεπεῖς κατέπινε.

ΠΡΟ. πῶς οὖν ὑμεῖς πράγματα παῦσαι τεταραγμένα πολλὰ δύνασθε 565
ἐν ταῖς χώραις καὶ διαλῦσαι;

ΛΥ. φαύλως πάνυ.

ΠΡΟ. πῶς; ἀπόδειξον.

ΛΥ. ὥσπερ κλωστῆρ᾽, ὅταν ἡμῖν ᾖ τεταραγμένος, ὧδε λαβοῦσαι,
ὑπενεγκοῦσαι τοῖσιν ἀτράκτοις τὸ μὲν ἐνταυθί, τὸ δ᾽ ἐκεῖσε,
οὕτως καὶ τὸν πόλεμον τοῦτον διαλύσομεν, ἤν τις ἐάσῃ,
διενεγκοῦσαι διὰ πρεσβειῶν τὸ μὲν ἐνταυθί, τὸ δ᾽ ἐκεῖσε. 570

ΠΡΟ. ἐξ ἐρίων δὴ καὶ κλωστήρων καὶ ἀτράκτων πράγματα δεινὰ
παύσειν οἴεσθ᾽, ὦ ἀνόητοι;

ΛΥ. κἂν ὑμῖν γ᾽ εἴ τις ἐνῆν νοῦς,
ἐκ τῶν ἐρίων τῶν ἡμετέρων ἐπολιτεύεσθ᾽ ἂν ἅπαντα.

ΠΡΟ. πῶς δή; φέρ᾽ ἴδω.

ΛΥ. πρῶτον μὲν ἐχρῆν, ὥσπερ πόκον ἐν βαλανείῳ,
ἐκπλύναντας τὴν οἰσπώτην ἐκ τῆς πόλεως, ἐπὶ κλίνης 575
ἐκραβδίζειν τοὺς μοχθηροὺς καὶ τοὺς τριβόλους ἀπολέξαι,
καὶ τούς γε συνισταμένους τούτους καὶ τοὺς πιλοῦντας ἑαυτοὺς

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[a] The words that follow are terms used in wool-working: οἰσπώτη is the dirt and grease in the wool (Schol.); the fleece is stretched on a bench, and the burrs picked out (ἀπολέξαι) or

Off runs a shop-girl, appalled at the sight of him,
down he sits soldierly, gobbles her fruit.

MAG. You, I presume, could adroitly and gingerly
settle this intricate, tangled concern :
You in a trice could relieve our perplexities.

LY. Certainly.

MAG. How ? permit me to learn.

LY. Just as a woman, with nimble dexterity,
thus with her hands disentangles a skein,
Hither and thither her spindles unravel it,
drawing it out, and pulling it plain.
So would this weary Hellenic entanglement
soon be resolved by our womanly care,
So would our embassies neatly unravel it,
drawing it here and pulling it there.

MAG. Wonderful, marvellous feats, not a doubt of it,
you with your skeins and your spindles can show ;
Fools ! do you really expect to unravel a
terrible war like a bundle of tow ?

LY. Ah, if you only could manage your politics
just in the way that we deal with a fleece ! [a]

MAG. Tell us the recipe.

LY. First, in the washing-tub
plunge it, and scour it, and cleanse it from grease,
Purging away all the filth and the nastiness ;
then on the table expand it and lay,
Beating out all that is worthless and mischievous,
picking the burrs and the thistles away.
Next, for the clubs, the cabals, and the coteries,
banding unrighteously, office to win,

struck off with sticks (ἐκραβδίζειν). It is then washed, clots and knots carded out with combs (διαξῆναι), and the nuclei (κεφαλάς) plucked out. It is now carded into the basket (καλαθίσκος, represented in the state by κοινὴ εὔνοια), and all the wool drawn out (κάταγμα, from κατάγω) rolled into a ball ready for use (τολύπη).

ἐπὶ ταῖς ἀρχαῖσι διαξῆναι καὶ τὰς κεφαλὰς ἀποτῖλαι·
εἶτα ξαίνειν εἰς καλαθίσκον, κοινὴν εὔνοιαν, ἅπαντας,
καταμιγνύντας τούς τε μετοίκους κεἴ τις ξένος ἢ φίλος ὑμῖν, 58
κεἴ τις ὀφείλει τῷ δημοσίῳ, καὶ τούτους ἐγκαταμῖξαι·
καὶ νὴ Δία τάς γε πόλεις, ὁπόσαι τῆς γῆς τῆσδ' εἰσὶν ἄποικοι,
διαγιγνώσκειν ὅτι ταῦθ' ἡμῖν ὥσπερ τὰ κατάγματα κεῖται
χωρὶς ἕκαστον· κᾆτ' ἀπὸ τούτων πάντων τὸ κάταγμα λαβόντας
δεῦρο ξυνάγειν καὶ συναθροίζειν εἰς ἕν, κἄπειτα ποιῆσαι 58
τολύπην μεγάλην, κᾆτ' ἐκ ταύτης τῷ δήμῳ χλαῖναν ὑφῆναι.

ΠΡΟ. οὔκουν δεινὸν ταυτὶ ταύτας ῥαβδίζειν καὶ τολυπεύειν,
αἷς οὐδὲ μετῆν πάνυ τοῦ πολέμου;

ΛΥ. καὶ μήν, ὦ παγκατάρατε,
πλεῖν ἤ γε διπλοῦν αὐτὸν φέρομεν. πρώτιστον μέν γε τεκοῦσαι
κἀκπέμψασαι παῖδας ὁπλίτας.

ΠΡΟ. σίγα, μὴ μνησικακήσῃς. 5

ΛΥ. εἶθ' ἡνίκ' ἐχρῆν εὐφρανθῆναι καὶ τῆς ἥβης ἀπολαῦσαι,
μονοκοιτοῦμεν διὰ τὰς στρατιάς. καὶ θἠμέτερον μὲν ἐᾶτε,
περὶ τῶν δὲ κορῶν ἐν τοῖς θαλάμοις γηρασκουσῶν ἀνιῶμαι.

Treat them as clots in the wool, and dissever them,
lopping the heads that are forming therein
Then you should card it, and comb it, and mingle it,
all in one Basket of love and of unity,
Citizens, visitors, strangers, and sojourners,
all the entire, undivided community.
Know you a fellow in debt to the Treasury ?
Mingle him merrily in with the rest.
Also remember the cities, our colonies,
outlying states in the east and the west,
Scattered about to a distance surrounding us,
these are our shreds and our fragments of wool ;
These to one mighty political aggregate
tenderly, carefully, gather and pull,
Twining them all in one thread of good fellowship ;
thence a magnificent bobbin to spin,
Weaving a garment of comfort and dignity,
worthily wrapping the People therein.

MAG. Heard any ever the like of their impudence,
these who have nothing to do with the war,
Preaching of bobbins, and beatings, and washing-tubs ?

LY. Nothing to do with it, wretch that you are !
We are the people who feel it the keenliest,
doubly on us the affliction is cast ;
Where are the sons that we sent to your battle-fields ?

MAG. Silence ! a truce to the ills that are past.

LY. Then in the glory and grace of our womanhood,
all in the May and the morning of life,
Lo, we are sitting forlorn and disconsolate,
what has a soldier to do with a wife ?
We might endure it, but ah ! for the younger ones,
still in their maiden apartments they stay,
Waiting the husband that never approaches them,
watching the years that are gliding away.

ΠΡΟ. οὔκουν κἄνδρες γηράσκουσιν;
ΛΥ. μὰ Δί', ἀλλ' οὐκ εἶπας ὅμοιον.
ὁ μὲν ἥκων γάρ, κἂν ᾖ πολιός, ταχὺ παῖδα κόρην γεγάμηκεν· 595
τῆς δὲ γυναικὸς μικρὸς ὁ καιρός, κἂν τούτου μὴ 'πιλάβηται,
οὐδεὶς ἐθέλει γῆμαι ταύτην, ὀττευομένη δὲ κάθηται.
ΠΡΟ. ἀλλ' ὅστις ἔτι στῦσαι δυνατὸς
ΛΥ. σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις;
χωρίον ἔσται· σορὸν ὠνήσει· 600
μελιτοῦτταν ἐγὼ καὶ δὴ μάξω·
λαβὲ ταυτί· καὶ στεφάνωσαι.
ΚΑ. καὶ ταυτασὶ δέξαι παρ' ἐμοῦ.
ΜΥ. καὶ τοῦτον δὴ λαβὲ τὸν στέφανον.
ΛΥ. τοῦ δεῖ; τί ποθεῖς, χώρει 's τὴν ναῦν· 605
ὁ Χάρων σε καλεῖ,
σὺ δὲ κωλύεις ἀνάγεσθαι.

ΠΡΟ. εἶτ' οὐχὶ ταῦτα δεινὰ πάσχειν ἔστ' ἐμέ;
νὴ τὸν Δί' ἀλλὰ τοῖς προβούλοις ἄντικρυς
ἐμαυτὸν ἐπιδείξω βαδίζων ὡς ἔχω. 610
ΛΥ. μῶν ἐγκαλεῖς ὅτι οὐχὶ προὐθέμεσθά σε;
ἀλλ' ἐς τρίτην γοῦν ἡμέραν σοὶ πρῴ πάνυ
ἥξει παρ' ἡμῶν τὰ τρίτ' ἐπεσκευασμένα.

[a] Apparently he was about to add "will soon find a wife," but Lysistrata interrupts him, and she and her companions dress him up like a corpse.

[b] The "honeyed cake" (μελιτοῦττα) is for Cerberus. In his note R. explains ταυτί in the next line as "the small change" with which to pay Charon's fare. ταυτί in 603 = ταινίας "ribands" commonly sent by friends." For "crowning a corpse with flowers" *cf. E.* 537, 538.

MAG. Men, I suppose, have their youth everlastingly.

LY. Nay, but it isn't the same with a man :
Grey though he be when he comes from the battle-field, still if he wishes to marry, he can.
Brief is the spring and the flower of our womanhood, once let it slip, and it comes not again ;
Sit as we may with our spells and our auguries, never a husband will marry us then.

MAG. Truly whoever is able to wed—[a]

LY. Truly, old fellow, 'tis time you were dead.
So a pig shall be sought, and an urn shall be bought,
And I'll bake you and make you a funeral cake.[b]
Take it and go.

CA. Here are the fillets all ready to wear.

MY. Here is the chaplet to bind in your hair.

LY. Take it and go.
What are you prating for ?
What are you waiting for ?
Charon is staying, delaying his crew,
Charon is calling and bawling for you.[c]

MAG. See, here's an outrage ! here's a scandalous shame !
I'll run and show my fellow magistrates
The woeful, horrid, dismal plight I'm in.

LY. Grumbling because we have not laid you out ?
Wait for three days, and then with dawn will come,
All in good time, the third-day [d] funeral rites.[e]

[c] Probably a reminiscence of Eur. *Alc.* 260 ff.

[d] The body was laid out, and ceremonies performed on the third and ninth days (τρίτα, ἔνατα).

[e] *The Magistrate runs off in his grave-clothes to complain of and exhibit the treatment he has received. Lysistrata and her friends withdraw into the Acropolis. The two Choruses remain without, and relieve the tedium of the siege with a little banter*

ΧΟ. ΓΕ. οὐκ ἔτ' ἔργον ἐγκαθεύδειν, ὅστις ἔστ' ἐλεύθερος· [ο
ἀλλ' ἐπαποδυώμεθ', ἄνδρες, τουτῳὶ τῷ πράγματι. 61
ἤδη γὰρ ὄζειν ταδὶ πλειόνων καὶ μειζόνων
πραγμάτων μοι δοκεῖ·
καὶ μάλιστ' ὀσφραίνομαι τῆς Ἱππίου τυραννίδος·
καὶ πάνυ δέδοικα μὴ
τῶν Λακώνων τινὲς 62
δεῦρο συνεληλυθότες
ἄνδρες ἐς Κλεισθένους
τὰς θεοῖς ἐχθρὰς γυναῖκας ἐξεπαίρωσιν δόλῳ
καταλαβεῖν τὰ χρήμαθ' ἡμῶν
τόν τε μισθὸν
ἔνθεν ἔζων ἐγώ. 62
δεινὰ γάρ τοι τάσδε γ' ἤδη τοὺς πολίτας νουθετεῖν,
καὶ λαλεῖν γυναῖκας οὔσας ἀσπίδος χαλκῆς πέρι,
καὶ διαλλάττειν πρὸς ἡμᾶς ἀνδράσιν Λακωνικοῖς,
οἷσι πιστὸν οὐδέν, εἰ μή περ λύκῳ κεχηνότι.
ἀλλὰ ταῦθ' ὕφηναν ἡμῖν, ἄνδρες, ἐπὶ τυραννίδι. 63
ἀλλ' ἐμοῦ μὲν οὐ τυραννεύσουσ', ἐπεὶ φυλάξομαι,
καὶ φορήσω τὸ ξίφος τὸ λοιπὸν ἐν μύρτου κλαδί,
ἀγοράσω τ' ἐν τοῖς ὅπλοις ἑξῆς Ἀριστογείτονι,
ὧδέ θ' ἑστήξω παρ' αὐτόν· αὐτόθεν μοι γίγνεται

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[a] Men of this class were always ready to suspect a conspiracy for setting up a tyranny. Hippias, the last tyrant, after his brother Hipparchus had been killed by Harmodius and Aristogeiton, was expelled by the Alcmaeonidae with the help of Cleomenes, king of Sparta. Cleisthenes is "a fitting intermediary between the Athenian *women* and the Laconian *men*, as partaking of the nature of both": R. See *Thesm.* 576.

[b] The words of the scolium or drinking-song: *ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω | ὥσπερ Ἁρμόδιος κ' Ἀριστογείτων.* Their statues, attacking the tyrant, stood in the Agora; *E.* 682. At 634, the actor assumes the pose of Aristogeiton striking the tyrant.

M. CH. This is not a time for slumber ;
now let all the bold and free,
Strip to meet the great occasion,
vindicate our rights with me.
I can smell a deep, surprising
Tide of Revolution rising,
Odour as of folk devising
Hippias's tyranny.[a]
And I feel a dire misgiving,
Lest some false Laconians, meeting
in the house of Cleisthenes,
Have inspired these wretched women
all our wealth and pay to seize,
Pay from whence I get my living.
Gods ! to hear these shallow wenches
taking citizens to task,
Prattling of a brassy buckler,
jabbering of a martial casque !
Gods ! to think that they have ventured
with Laconian men to deal,
Men of just the faith and honour
that a ravening wolf might feel !
Plots they're hatching, plots contriving,
plots of rampant Tyranny ;
But o'er us they shan't be Tyrants,
no, for on my guard I'll be,
And I'll dress my sword in myrtle,[b]
and with firm and dauntless hand,
Here beside Aristogeiton
resolutely take my stand,
Marketing in arms beside him.
This the time and this the place

τῆς θεοῖς ἐχθρᾶς πατάξαι τῆσδε γραὸς τὴν γνάθον. 635

ΧΟ. ΓΥ. οὐκ ἄρ' εἰσιόντα σ' οἴκαδ' ἡ τεκοῦσα γνώσεται. [ἀν
ἀλλὰ θώμεσθ', ὦ φίλαι γρᾶες, ταδὶ πρῶτον χαμαί.
ἡμεῖς γάρ, ὦ πάντες ἀστοί, λόγων κατάρχομεν
τῇ πόλει χρησίμων·
εἰκότως, ἐπεὶ χλιδῶσαν ἀγλαῶς ἔθρεψέ με. 640
ἑπτὰ μὲν ἔτη γεγῶσ'
εὐθὺς ἠρρηφόρουν·
εἶτ' ἀλετρὶς ἦ, δεκέτις
οὖσα, τἀρχηγέτι·
κᾆτ' ἔχουσα τὸν κροκωτὸν ἄρκτος ἦ Βραυρωνίοις· 645
κἀκανηφόρουν ποτ' οὖσα
παῖς καλὴ 'χουσ'
ἰσχάδων ὁρμαθόν.
ἆρα προὐφείλω τι χρηστὸν τῇ πόλει παραινέσαι;
εἰ δ' ἐγὼ γυνὴ πέφυκα, τοῦτο μὴ φθονεῖτέ μοι,
ἢν ἀμείνω γ' εἰσενέγκω τῶν παρόντων πραγμάτων. 650
τοὐράνου γάρ μοι μέτεστι· καὶ γὰρ ἄνδρας εἰσφέρω.
τοῖς δὲ δυστήνοις γέρουσιν οὐ μέτεσθ' ὑμῖν, ἐπεὶ
τὸν ἔρανον τὸν λεγόμενον παππῷον ἐκ τῶν Μηδικῶν

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[a] Unexpectedly suits the action to the word. A similar result takes place at the end of the three succeeding speeches.

[b] These are the distinctions which a young Athenian girl might hope to attain. Four girls, between the ages of seven and eleven, were chosen yearly from those of noble birth to serve Athene for a year in the Erechtheum; they were called ἀρρηφόροι because they carried certain mysterious objects in caskets. The ἀλετρίδες were of ten years and upwards, also of noble birth, selected to grind on the holy mills (ἱεροὶ μυλῶνες) grain for the sacred cakes. The crowning honour was to carry a basket in the great Panathenaic procession; *A.* 242, *B.* 1551, *E.* 730. Each Athenian girl, before marriage, had to "play the bear" at the festival of Brauronian Artemis, wearing a yellow robe in place of the ancient bearskin:

When my patriot arm must deal a
—blow [a] upon that woman's face.

W. CH. Ah, your mother shall not know you,
impudent ! when home you go.
Strip, my sisters, strip for action,
on the ground your garments throw.
Right it is that I my slender
Tribute to the state should render,
I, who to her thoughtful tender
care my happiest memories owe ; [b]
Bore, at seven, the mystic casket ;
Was, at ten, our Lady's miller ;
then the yellow Brauron bear ;
Next (a maiden tall and stately
with a string of figs to wear)
Bore in pomp the holy Basket.
Well may such a gracious City
all my filial duty claim.
What though I was born a woman,
comrades, count it not for blame
If I bring the wiser counsels ;
I an equal share confer
Towards the common stock of Athens,
I contribute men to her.
But the noble contribution,
but the olden tribute-pay,
Which your fathers' fathers left you,
relic of the Median fray, [c]

Brauron, a place on the coast of Attica, claimed to possess the statue of A. which fell from heaven. Archegetis (644) is probably Athene.

[c] The contribution paid by the allies to the treasury at Delos, for war against the Persian king. Since its transfer to Athens the allies were falling away.

εἶτ᾿ ἀναλώσαντες οὐκ ἀντεισφέρετε τὰς εἰσφοράς,
ἀλλ᾿ ὑφ᾿ ὑμῶν διαλυθῆναι προσέτι κινδυνεύομεν. 655
ἆρα γρυκτόν ἐστιν ὑμῖν; εἰ δὲ λυπήσεις τί με,
τῷδέ γ᾿ ἀθήκτῳ πατάξω τῷ κοθόρνῳ τὴν γνάθον.

ΧΟ. ΓΕ. ταῦτ᾿ οὖν οὐχ ὕβρις τὰ πράγματ᾿ [στρ.
ἐστὶ πολλή; κἀπιδώσειν
μοι δοκεῖ τὸ χρῆμα μᾶλλον. 660
ἀλλ᾿ ἀμυντέον τὸ πρᾶγμ᾿ ὅστις γ᾿ ἐνόρχης ἔστ᾿ ἀνήρ.
ἀλλὰ τὴν ἐξωμίδ᾿ ἐκδυώμεθ᾿, ὡς τὸν ἄνδρα δεῖ
ἀνδρὸς ὄζειν εὐθύς, ἀλλ᾿ οὐκ ἐντεθριῶσθαι πρέπει.

ἀλλ᾿ ἄγετε, λευκόποδες,
οἵπερ ἐπὶ Λειψύδριον 665
ἤλθομεν, ὅτ᾿ ἦμεν ἔτι,
νῦν δεῖ,
νῦν ἀνηβῆσαι πάλιν, κἀν-
απτερῶσαι
πᾶν τὸ σῶμα κἀποσείσασ- 670
θαι τὸ γῆρας τοδί.

εἰ γὰρ ἐνδώσει τις ἡμῶν ταῖσδε κἂν σμικρὰν λαβήν,
οὐδὲν ἐλλείψουσιν αὗται λιπαροῦς χειρουργίας.
ἀλλὰ καὶ ναῦς τεκτανοῦνται, κἀπιχειρήσουσ᾿ ἔτι
ναυμαχεῖν καὶ πλεῖν ἐφ᾿ ἡμᾶς, ὥσπερ Ἀρτεμισία· 675
ἢν δ᾿ ἐφ᾿ ἱππικὴν τράπωνται, διαγράφω τοὺς ἱππέας,

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[a] "λευκόποδες, with a play on λυκόποδες, the name given to the outlawed Alcmaeonids when they returned to Attica and established themselves on Leipsydrium, in their first fruitless attempt to overthrow the tyranny of Hippias": R.

[b] She fought against the Greeks at Salamis; Herod. viii. 93.

Dotards, ye have lost and wasted !
nothing in its stead ye bring.
Nay ourselves ye're like to ruin,
spend and waste by blundering.
Murmuring are ye ? Let me hear you,
only let me hear you speak,
And from this unpolished slipper
comes a—slap upon your cheek !

M CH. Is not this an outrage sore ?
And methinks it blows not o'er,
But increases more and more.
Come, my comrades, hale and hearty,
on the ground your mantles throw,
In the odour of their manhood
men to meet the fight should go,
Not in these ungodly wrappers
swaddled up from top to toe.

On, then on, my white-foot[a] veterans,
ye who thronged Leipsydrium's height
In the days when we were Men !
Shake this chill old Age from off you,
Spread the wings of youth again.

O these women ! give them once a
handle howsoever small,
And they'll soon be nought behind us
in the manliest feats of all.
Yea, they'll build them fleets and navies
and they'll come across the sea,
Come like Carian Artemisia,[b]
fighting in their ships with me.
Or they'll turn their first attention,
haply, to equestrian fights,

ἱππικώτατον γάρ ἐστι χρῆμα κἄποχον γυνή,
κοὐκ ἂν ἀπολίσθοι τρέχοντος· τὰς δ' Ἀμαζόνας
σκόπει,
ἃς Μίκων ἔγραψ' ἐφ' ἵππων μαχομένας τοῖς ἀνδράσιν.
ἀλλὰ τούτων χρῆν ἁπασῶν ἐς τετρημένον ξύλον
ἐγκαθαρμόσαι λαβόντας τουτονὶ τὸν αὐχένα. 68

ΧΟ. ΓΥ. εἰ νὴ τὼ θεώ με ζωπυ- [ἀντ.
ρήσεις, λύσω τὴν ἐμαυτῆς
ὗν ἐγὼ δή, καὶ ποιήσω
τήμερον τοὺς δημότας βωστρεῖν σ' ἐγὼ πεκτούμε-
νον.
ἀλλὰ χἠμεῖς, ὦ γυναῖκες, θᾶττον ἐκδυώμεθα, 68
ὡς ἂν ὄζωμεν γυναικῶν αὐτοδὰξ ὠργισμένων.
νῦν πρὸς ἔμ' ἴτω τις, ἵνα
μή ποτε φάγῃ σκόροδα
μηδὲ κυάμους μέλανας,
ὡς εἰ 69
καὶ μόνον κακῶς μ' ἐρεῖς, ὑ-
περχολῶ γάρ,
αἰετὸν τίκτοντα κάνθα-
ρός σε μαιεύσομαι.
οὐ γὰρ ὑμῶν φροντίσαιμ' ἄν, ἣν ἐμοὶ ζῇ Λαμπιτὼ 69
ἥ τε Θηβαία φίλη παῖς εὐγενὴς Ἰσμηνία.
οὐ γὰρ ἔσται δύναμις, οὐδ' ἢν ἑπτάκις σὺ ψηφίσῃ,
ὅστις, ὦ δύστην', ἀπήχθου πᾶσι καὶ τοῖς γείτοσιν.

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[a] One in the Poecile Stoa, one in the Theseum.
[b] *He seizes the neck of Stratyllis.*
[c] Alluding to the soldier's garlic, and the voter's beans; 537.
[d] In Aesop's fable (No. 223), the beetle, to revenge itself on the eagle, contrived to break its eggs, even when they were laid in the bosom of Zeus; *W.* 1442, *P.* 129.

If they do, I know the issue,
there's an end of all the knights!
Well a woman sticks on horseback:
look around you, see, behold,
Where on Micon's living frescoes [a]
fight the Amazons of old!
Shall we let these wilful women,
O my brothers, do the same?
Rather first their necks we'll rivet
tightly in the pillory frame.[b]

W. CH. If our smouldering fires ye wake,
Soon our wildbeast wrath will break
Out against you, and we'll make,
Make you howl to all your neighbours,
currycombed, poor soul, and tanned.
Throw aside your mantles, sisters,
come, a firm determined band,
In the odour of your wrathful
snappish womanhood to stand.
Who'll come forth and fight me? garlic,
nevermore, nor beans [c] for him.
Nay, if one sour word ye say,
I'll be like the midwife beetle,
Following till the eagle lay.[d]
Yea, for you and yours I reck not
whilst my Lampito survives,
And my noble, dear Ismenia,
loveliest of the Theban wives.
Keep decreeing seven times over,
not a bit of good you'll do,
Wretch abhorred of all the people
and of all our neighbours too.

ὥστε κἀχθὲς θἠκάτῃ ποιοῦσα παιγνίαν ἐγὼ 700
τοῖσι παισὶ τὴν ἑταίραν ἐκάλεσ' ἐκ τῶν γειτόνων,
παῖδα χρηστὴν κἀγαπητὴν ἐκ Βοιωτῶν ἔγχελυν·[a]
οἱ δὲ πέμψειν οὐκ ἔφασκον διὰ τὰ σὰ ψηφίσματα.
κοὐχὶ μὴ παύσησθε τῶν ψηφισμάτων τούτων, πρὶν ἂν
τοῦ σκέλους λαβών τις ὑμᾶς ἐκτραχηλίσῃ φέρων. 705

ΧΟ. ΓΥ. ἄνασσα πράγους τοῦδε καὶ βουλεύματος,[b]
τί μοι σκυθρωπὸς ἐξελήλυθας δόμων;[c]
ΛΥ. κακῶν γυναικῶν ἔργα καὶ θήλεια φρὴν
ποιεῖ μ' ἄθυμον περιπατεῖν ἄνω κάτω.
ΧΟ. ΓΥ. τί φῄς; τί φῄς; 710
ΛΥ. ἀληθῆ, ἀληθῆ.
ΧΟ. ΓΥ. τί δ' ἐστὶ δεινόν; φράζε ταῖς σαυτῆς φίλαις.
ΛΥ. ἀλλ' αἰσχρὸν εἰπεῖν καὶ σιωπῆσαι βαρύ.
ΧΟ. ΓΥ. μή νύν με κρύψῃς ὅ τι πεπόνθαμεν κακόν.
ΛΥ. βινητιῶμεν, ᾗ βράχιστον τοῦ λόγου. 715
ΧΟ. ΓΥ. ἰὼ Ζεῦ.
ΛΥ. τί Ζῆν' ἀϋτεῖς; ταῦτα δ' οὖν οὕτως ἔχει.
ἐγὼ μὲν οὖν αὐτὰς ἀποσχεῖν οὐκέτι
οἵα τ' ἀπὸ τῶν ἀνδρῶν· ἀποδιδράσκουσι γάρ.
τὴν μέν γε πρώτην διαλέγουσαν τὴν ὀπὴν 720
κατέλαβον ᾗ τοῦ Πανός ἐστι ταὐλίον,
τὴν δ' ἐκ τροχιλίας αὖ κατειλυσπωμένην,
τὴν δ' αὐτομολοῦσαν, τὴν δ' ἐπὶ στρουθοῦ μίαν

[a] The eels from Lake Copaïs in Boeotia were famous.

[b] *An interval of several days must here be supposed to elapse. The separation of the sexes has now become insupportable to both parties, and the only question is which side will hold out the longest. The Chorus of Women are alarmed at seeing Lysistrata come on the stage, and walk up and down with an anxious and troubled air. The first twelve lines of the dialogue which ensues are borrowed and burlesqued from Euripides.*

[c] From the *Telephus* of Euripides: Schol.

So that when in Hecate's honour
yesterday I sent to get
From our neighbours in Boeotia
such a dainty darling pet,
Just a lovely, graceful, slender,
white-fleshed eel divinely tender,[a]
Thanks to your decrees, confound them,
one and all refused to send her.
And you'll never stop from making
these absurd decrees I know,
Till I catch your leg and toss you
—Zeus-ha'-mercy, there you go![b]

W. CH. Illustrious leader of this bold emprize,[c]
What brings thee forth, with trouble in thine eyes?
LY. Vile women's works: the feminine hearts they show:
These make me pace, dejected, to and fro.
W. CH. O what! and O what!
LY. 'Tis true! 'tis true!
W. CH. O to your friends, great queen, the tale unfold.
LY. 'Tis sad to tell, and sore to leave untold.
W. CH. What, what has happened? tell us, tell us quick.
LY. Aye, in one word. The girls are—husband-sick.
W. CH. O Zeus! Zeus! O!
LY. Why call on Zeus? the fact is surely so.
I can no longer keep the minxes in.
They slip out everywhere. One I discovered
Down by Pan's grotto, burrowing through the loophole:[d]
Another, wriggling down by crane and pulley[e]:
A third deserts outright: a fourth I dragged

[d] The grotto is in the north-west face of the Acropolis rock, and a path now leads down to it through a closed doorway.
[e] These belonged to the well: Schol.

ἤδη πέτεσθαι διανοουμένην κάτω
εἰς Ὀρσιλόχου χθὲς τῶν τριχῶν κατέσπασα. 725
πάσας τε προφάσεις ὥστ' ἀπελθεῖν οἴκαδε
ἕλκουσιν. ἡδὶ γοῦν τις αὐτῶν ἔρχεται.
αὕτη σὺ ποῖ θεῖς;

ΓΥ. Α. οἴκαδ' ἐλθεῖν βούλομαι.
οἴκοι γάρ ἐστιν ἔριά μοι Μιλήσια
ὑπὸ τῶν σέων κατακοπτόμενα.

ΛΥ. ποίων σέων; 730
οὐκ εἶ πάλιν;

ΓΥ. Α. ἀλλ' ἥξω ταχέως νὴ τὼ θεώ,
ὅσον διαπετάσασ' ἐπὶ τῆς κλίνης μόνον.

ΛΥ. μὴ διαπετάννυ, μηδ' ἀπέλθῃς μηδαμῇ.

ΓΥ. Α. ἀλλ' ἐῶ 'πολέσθαι τἄρι';

ΛΥ. ἢν τούτου δέῃ.

ΓΥ. Β. τάλαιν' ἐγώ, τάλαινα τῆς ἀμοργίδος, 735
ἣν ἄλοπον οἴκοι καταλέλοιφ'.

ΛΥ. αὕτη 'τέρα
ἐπὶ τὴν ἄμοργιν τὴν ἄλοπον ἐξέρχεται.
χώρει πάλιν δεῦρ'.

ΓΥ. Β. ἀλλὰ νὴ τὴν Φωσφόρον
ἔγωγ' ἀποδείρασ' αὐτίκα μάλ' ἀπέρχομαι.

ΛΥ. μὴ μἀποδείρῃς. ἢν γὰρ ἄρξῃ τοῦτο σύ, 740
ἑτέρα γυνὴ ταὐτὸν ποιεῖν βουλήσεται.

ΓΥ. Γ. ὦ πότνι' Εἰλείθυι', ἐπίσχες τοῦ τόκου,
ἕως ἂν εἰς ὅσιον μόλω 'γὼ χωρίον.

ΛΥ. τί ταῦτα ληρεῖς;

ΓΥ. Γ. αὐτίκα μάλα τέξομαι.

ΛΥ. ἀλλ' οὐκ ἐκύεις σύ γ' ἐχθές.

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[a] A comic exaggeration, the sparrow being an amorous bird (Schol.), and harnessed to Aphrodite's car (Sappho, i. 10).
[b] *A woman is seen attempting to cross the stage.*

Back by the hair, yestreen, just as she started
On sparrow's back,[a] straight for Orsilochus's :
They make all sorts of shifts to get away.[b]
Ha ! here comes one, deserting. Hi there, Hi !
Where are you off to ?

FIRST WOMAN (*hurriedly*) I must just run home.
I left some fine Milesian wools about,
I'm sure the moths are at them.

LY. Moths indeed !
Get back.

F.W. But really I'll return directly,
I only want to spread them on the couch.

LY. No spreadings out, no running home to-day.

F.W. What ! leave my wools to perish ?

LY. If need be.[c]

SECOND W. O goodness gracious ! O that lovely flax
I left at home unhackled !

LY. Here's another !
She's stealing off to hackle flax forsooth.[d]
Come, come, get back.

S.W. O yes, and so I will,
I'll comb it out and come again directly.

LY. Nay, nay, no combing : once begin with that
And other girls are sure to want the same.[e]

THIRD W. O holy Eileithyia, stay my labour
Till I can reach some lawful travail-place.[f]

LY. How now !

T.W. My pains are come.

LY. Why, yesterday
You were not pregnant.

[c] *A second woman now attempts to cross the stage.*
[d] *To the second woman.*
[e] *Several women enter one after the other.*
[f] The Acropolis was holy ground, not "lawful for childbirth": Schol.

ΓΥ. Γ. ἀλλὰ τήμερον. 7
ἀλλ' οἴκαδέ μ' ὡς τὴν μαῖαν, ὦ Λυσιστράτη,
ἀπόπεμψον ὡς τάχιστα.
ΛΥ. τίνα λόγον λέγεις;
τί τοῦτ' ἔχεις τὸ σκληρόν;
ΓΥ. Γ. ἄρρεν παιδίον.
ΛΥ. μὰ τὴν Ἀφροδίτην οὐ σύ γ', ἀλλ' ἢ χαλκίον
ἔχειν τι φαίνει κοῖλον· εἴσομαι δ' ἐγώ. 7
ὦ καταγέλαστ', ἔχουσα τὴν ἱερὰν κυνῆν
κυεῖν ἔφασκες;
ΓΥ. Γ. καὶ κυῶ γε νὴ Δία.
ΛΥ. τί δῆτα ταύτην εἶχες;
ΓΥ. Γ. ἵνα μ' εἰ καταλάβοι
ὁ τόκος ἔτ' ἐν πόλει, τέκοιμ' ἐς τὴν κυνῆν
ἐσβᾶσα ταύτην, ὥσπερ αἱ περιστεραί. 7
ΛΥ. τί λέγεις; προφασίζει· περιφανῆ τὰ πράγματα.
οὐ τἀμφιδρόμια τῆς κυνῆς αὐτοῦ μενεῖς;
ΓΥ. Δ. ἀλλ' οὐ δύναμαι 'γωγ' οὐδὲ κοιμᾶσθ' ἐν πόλει,
ἐξ οὗ τὸν ὄφιν εἶδον τὸν οἰκουρόν ποτε.
ΓΥ. Ε. ἐγὼ δ' ὑπὸ τῶν γλαυκῶν γε τάλαιν' ἀπόλλυμαι 7
ταῖς ἀγρυπνίαισι κακκαβιζουσῶν ἀεί.
ΛΥ. ὦ δαιμόνιαι, παύσασθε τῶν τερατευμάτων.
ποθεῖτ' ἴσως τοὺς ἄνδρας· ἡμᾶς δ' οὐκ οἴει
ποθεῖν ἐκείνους; ἀργαλέας γ' εὖ οἶδ' ὅτι
ἄγουσι νύκτας. ἀλλ' ἀνάσχεσθ', ὦγαθαί, 7
καὶ προσταλαιπωρήσατ' ἔτ' ὀλίγον χρόνον,
ὡς χρησμὸς ἡμῖν ἐστιν ἐπικρατεῖν, ἐὰν
μὴ στασιάσωμεν· ἔστι δ' ὁ χρησμὸς οὑτοσί.
ΓΥ. λέγ' αὐτὸν ἡμῖν ὅ τι λέγει.
ΛΥ. σιγᾶτε δή.

[a] "In my opinion, the great bronze helmet of Athene Promachos": R.

T.W. But to-day I am
Quick, let me pass, Lysistrata, at once
To find a midwife.

LY. What's it all about?
What's this hard lump?

T.W. That's a male child.

LY. Not it.
It's something made of brass, and hollow too.
Come, come, out with it. O you silly woman,
What! cuddling up the sacred helmet [a] there
And say you're pregnant?

T.W. Well, and so I am.

LY. What's this for then?

T.W. Why, if my pains o'ertake me
In the Acropolis, I'd creep inside
And sit and hatch there as the pigeons do.

LY. Nonsense and stuff: the thing's as plain as can be
Stay and keep here the name-day of your—helmet.

FOURTH W. But I can't sleep a single wink up here,
So scared I was to see the holy serpent.[b]

FIFTH W. And I shall die for lack of rest, I know,
With this perpetual hooting of the owls.

LY. O ladies, ladies, cease these tricks, I pray.
Ye want your husbands. And do you suppose
They don't want *us*? Full wearisome, I know,
Their nights without us. O bear up, dear friends,
Be firm, be patient, yet one little while,
For I've an oracle (here 'tis) which says
We're sure to conquer if we hold together.

WOMEN. O read us what it says.

LY. Then all keep silence.[c]

[b] The sacred serpent dwelt in the Erechtheum.
[c] *Lysistrata reads out the oracle.*

ἀλλ᾽ ὁπόταν πτήξωσι χελιδόνες εἰς ἕνα χῶρον, 770
τοὺς ἔποπας φεύγουσαι, ἀπόσχωνταί τε φαλήτων,
παῦλα κακῶν ἔσται, τὰ δ᾽ ὑπέρτερα νέρτερα θήσει
Ζεὺς ὑψιβρεμέτης,

ΓΥ. ἐπάνω κατακεισόμεθ᾽ ἡμεῖς;

ΛΥ. ἢν δὲ διαστῶσιν καὶ ἀναπτῶνται πτερύγεσσιν
ἐξ ἱεροῦ ναοῖο χελιδόνες, οὐκέτι δόξει 775
ὄρνεον οὐδ᾽ ὁτιοῦν καταπυγωνέστερον εἶναι.

ΓΥ. σαφής γ᾽ ὁ χρησμὸς νὴ Δί᾽. ὦ πάντες θεοί,
μή νυν ἀπείπωμεν ταλαιπωρούμεναι,
ἀλλ᾽ εἰσίωμεν. καὶ γὰρ αἰσχρὸν τουτογί,
ὦ φίλταται, τὸν χρησμὸν εἰ προδώσομεν. 780

ΧΟ. ΓΕ. μῦθον [στρ.
βούλομαι λέξαι τιν᾽ ὑμῖν, ὅν ποτ᾽ ἤκουσ᾽
αὐτὸς ἔτι παῖς ὤν.
οὕτως
ἦν ποτε νέος Μελανίων τις, ὃς 785
φεύγων γάμον ἀφίκετ᾽ ἐς ἐρημίαν,
κἀν τοῖς ὄρεσιν ᾤκει·
κᾆτ᾽ ἐλαγοθήρει
πλεξάμενος ἄρκυς, 790
καὶ κύνα τιν᾽ εἶχεν,
κοὐκέτι κατῆλθε πάλιν οἴκαδ᾽ ὑπὸ μίσους.

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[a] φαλῆς, the φαλλός personified, *A.* 263, with an allusion to the φαληρίς or coot.

[b] καταπυγωνέστερον is explained by the Scholiast as μαλακώτερον καὶ πορνικώτερον.

[c] *The women, with Lysistrata, re-enter the Acropolis. The two Choruses again indulge in an interchange of banter. The Men begin.*

Soon as the swallows are seen
collecting and crouching together,
Shunning the hoopoes' flight
and keeping aloof from the Love-birds,[a]
Cometh a rest from ill,
and Zeus the Lord of the Thunder
Changeth the upper to under.

W. Preserve us, shall *we* be the upper?

LY. *Nay, but if once they wrangle,*
and flutter away in dissension
Out of the Temple of God,
then all shall see and acknowledge,
Never a bird of the air
so perjured and frail[b] *as the swallow.*

W. Wow, but that's plain enough! O all ye Gods,
Let us not falter in our efforts now.
Come along in. O friends, O dearest friends,
'Twere sin and shame to fail the oracle.[c]

M. CH. Now to tell a little story
Fain, fain I grow,
One I heard when quite an urchin
Long, long ago.[d]
How that once
All to shun the nuptial bed
From his home Melanion fled,
To the hills and deserts sped,
Kept his dog,
Wove his snares,
Set his nets,
Trapped his hares;
Home he nevermore would go,

[d] The Men reverse the story, in which Atalanta fled from wedlock, and Melanion won her by the golden apples (so Schol.); Apollodorus iii. 9. 6.

οὕτω
τὰς γυναῖκας ἐβδελύχθη
κεῖνος, ἡμεῖς τ' οὐδὲν ἧττον   795
τοῦ Μελανίωνος οἱ σώφρονες.

ΓΕΡΩΝ. βούλομαί σε, γραῦ, κύσαι,
ΓΥΝΗ. κρόμμυόν τἄρ' οὐκ ἔδει.
ΓΕ. κἀνατείνας λακτίσαι.
ΓΥ. τὴν λόχμην πολλὴν φορεῖς.   800
ΓΕ. καὶ Μυρωνίδης γὰρ ἦν
τραχὺς ἐντεῦθεν μελάμπυ-
γός τε τοῖς ἐχθροῖς ἅπασιν,
ὧς δὲ καὶ Φορμίων.

ΧΟ. ΓΥ. κἀγὼ   [ἀντ. 805
βούλομαι μῦθόν τιν' ὑμῖν ἀντιλέξαι
τῷ Μελανίωνι.
Τίμων
ἦν τις ἀΐδρυτος ἀβάτοισιν ἐν
σκώλοισι τὰ πρόσωπα περιειργμένος,   810
Ἐρινύος ἀπορρώξ.
οὗτος ἄρ' ὁ Τίμων
[ἄθλιος ἀφ' ὑμῶν]
ᾤχεθ' ὑπὸ μίσους
πολλὰ καταρασάμενος ἀνδράσι πονηροῖς.   815
οὕτω
κεῖνος ὑμᾶς ἀντεμίσει
τοὺς πονηροὺς ἄνδρας ἀεί,
ταῖσι δὲ γυναιξὶν ἦν φίλτατος.   820

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[a] The version given requires the reading κρομμύου, and ἔδει to be taken as from δέω "to be in want of"; the meaning being, "you shall weep real tears" (κλαύσει χωρὶς κρομμύων Schol.).

He detested women so.
We are of Melanion's mind,
We detest the womankind.

MAN. May I, mother, kiss your cheek ?

WOMAN. Then you won't require a leek.[a]

M. Hoist my leg, and kick you, so ?

W. Fie ! what stalwart legs you show !

M. Just such stalwart legs and strong,
    Just such stalwart legs as these,
To the noble chiefs belong,
    Phormio[b] and Myronides.[c]

W. CH. Now to tell a little story
    Fain, fain am I,
To your tale about Melanion
    Take this reply.
    How that once
Savage Timon, all forlorn,
Dwelt amongst the prickly thorn
Visage-shrouded, Fury-born.
    Dwelt alone,
    Far away,
    Cursing men
    Day by day ;
Never saw his home again,
Kept aloof from haunts of men :
Hating men of evil mind,
Dear to all the womankind.

Others render " Then you shall never eat onions again," a threat like that of 689 (Schol. : οὐ πολεμήσεις).

[b] Phormio, a naval hero of the Peloponnesian war ; Myronides, victor over the Corinthians and the Boeotians, 459-6 B.C. See *K.* 562, *P.* 348, *E.* 304.

[c] *It is now the women's turn. The two systems are of course antistrophical.*

ΓΥ. τὴν γνάθον βούλει θένω;
ΓΕ. μηδαμῶς· ἔδεισά γε.
ΓΥ. ἀλλὰ κρούσω τῷ σκέλει;
ΓΕ. τὸν σάκανδρον ἐκφανεῖς.
ΓΥ. ἀλλ' ὅμως ἂν οὐκ ἴδοις 825
καίπερ οὔσης γραὸς ὄντ' αὐ-
τὸν κομήτην, ἀλλ' ἀπεψι-
λωμένον τῷ λύχνῳ.

ΛΥ. ἰοὺ ἰού, γυναῖκες, ἴτε δεῦρ' ὡς ἐμὲ
ταχέως.
ΓΥ.Α. τί δ' ἔστιν; εἰπέ μοι, τίς ἡ βοή; 830
ΛΥ. ἄνδρ' ἄνδρ' ὁρῶ προσιόντα παραπεπληγμένον,
τοῖς τῆς Ἀφροδίτης ὀργίοις εἰλημμένον.
ΓΥ.Α. ὦ πότνια, Κύπρου καὶ Κυθήρων καὶ Πάφου
μεδέουσ', ἴθ' ὀρθὴν ἥνπερ ἔρχει τὴν ὁδόν.
ποῦ δ' ἐστίν, ὅστις ἐστί;
ΛΥ. παρὰ τὸ τῆς Χλόης. 835
ΓΥ.Α. ὢ νὴ Δί' ἐστὶ δῆτα. τίς κἀστίν ποτε;
ΛΥ. ὁρᾶτε· γιγνώσκει τις ὑμῶν;
ΜΥ. νὴ Δία,
ἔγωγε· κἀστὶν οὑμὸς ἀνὴρ Κινησίας.
ΛΥ. σὸν ἔργον εἴη τοῦτον ὀπτᾶν καὶ στρέφειν,
κἀξηπεροπεύειν, καὶ φιλεῖν καὶ μὴ φιλεῖν, 840
καὶ πάνθ' ὑπέχειν πλὴν ὧν σύνοιδεν ἡ κύλιξ.
ΜΥ. ἀμέλει, ποιήσω ταῦτ' ἐγώ.
ΛΥ. καὶ μὴν ἐγὼ
συνηπεροπεύσω παραμένουσά γ' ἐνθαδί,
καὶ ξυσταθεύσω τοῦτον. ἀλλ' ἀπέλθετε.
ΚΙΝΗΣΙΑΣ. οἴμοι κακοδαίμων, οἷος ὁ σπασμός μ' ἔχει 845

[a] *τὸν σάκανδρον· τὸ γυναικεῖον αἰδοῖον*: Schol.
[b] *The two Choruses now retire into the background: and there*

W. Shall I give your cheek a blow ?
M. No, I thank you, no. no, no!
W. Hoist my foot and kick you too ?
M. Fie ! what vulgar feet [a] I view.
W. Vulgar feet ! absurd, absurd,
  Don't such foolish things repeat ;
Never were, upon my word,
  Tinier, tidier little feet.[b]

LY. Ho, ladies ! ladies ! quick, this way, this way !
F.W. O what's the matter and what means that cry ?
LY. A man ! a man ! I see a man approaching
Wild with desire, beside himself with love.
F.W. O lady of Cyprus, Paphos, and Cythera,
Keep on, straight on, the way you are going now !
But where's the man ?
LY. (*pointing*) Down there, by Chloë's chapel.[c]
F.W. O so he is : whoever can he be !
LY. Know you him, anyone ?
MY. O yes, my dear,
I know him. That's Cinesias, my husband.
LY. O then 'tis yours to roast and bother him well ;
Coaxing, yet coy : enticing, fooling him,
Going all lengths, save what our Oath forbids.
MY. Ay, ay, trust *me*.
LY. And I'll assist you, dear ;
I'll take my station here, and help befool
And roast our victim. All the rest, retire.[d]
CINESIAS. O me ! these pangs and paroxysms of love,

is again a short pause. Suddenly the voice of Lysistrata is heard calling eagerly to her friends.

[c] Near the Acropolis. Demeter was called Chloë after the first green corn-shoots (χλόη).

[d] *The others withdraw, leaving Lysistrata alone upon the wall. Cinesias approaches underneath.*

χὼ τέτανος ὥσπερ ἐπὶ τροχοῦ στρεβλούμενον.
ΛΥ. τίς οὗτος οὑντὸς τῶν φυλάκων ἑστώς;
ΚΙ. ἐγώ.
ΛΥ. ἀνήρ;
ΚΙ. ἀνὴρ δῆτ'.
ΛΥ. οὐκ ἄπει δῆτ' ἐκποδών;
ΚΙ. σὺ δ' εἶ τίς ἡ 'κβάλλουσά μ';
ΛΥ. ἡμεροσκόπος.
ΚΙ. πρὸς τῶν θεῶν νυν ἐκκάλεσόν μοι Μυρρίνην. 850
ΛΥ. ἰδού, καλέσω 'γὼ Μυρρίνην σοι; σὺ δὲ τίς εἶ;
ΚΙ. ἀνὴρ ἐκείνης, Παιονίδης Κινησίας.
ΛΥ. ὦ χαῖρε φίλτατ'· οὐ γὰρ ἀκλεὲς τοὔνομα
τὸ σὸν παρ' ἡμῖν ἐστιν οὐδ' ἀνώνυμον.
ἀεὶ γὰρ ἡ γυνή σ' ἔχει διὰ στόμα, 855
κἂν ᾠὸν ἢ μῆλον λάβῃ, "Κινησίᾳ
τουτὶ γένοιτο," φησίν.
ΚΙ. ὦ πρὸς τῶν θεῶν.
ΛΥ. νὴ τὴν 'Αφροδίτην· κἂν περὶ ἀνδρῶν γ' ἐμπέσῃ
λόγος τις, εἴρηκ' εὐθέως ἡ σὴ γυνὴ
ὅτι λῆρός ἐστι τἄλλα πρὸς Κινησίαν. 860
ΚΙ. ἴθι νυν, κάλεσον αὐτήν.
ΛΥ. τί οὖν; δώσεις τί μοι;
ΚΙ. ἔγωγέ σοι νὴ τὸν Δί', ἢν βούλῃ γε σύ·
ἔχω δὲ τουτθ'· ὅπερ οὖν ἔχω, δίδωμί σοι.
ΛΥ. φέρε νυν καλέσω καταβᾶσά σοι.
ΚΙ. ταχύ νυν πάνυ,
ὡς οὐδεμίαν ἔχω γε τῷ βίῳ χάριν, 865
ἐξ οὗπερ αὕτη 'ξῆλθεν ἐκ τῆς οἰκίας·
ἀλλ' ἄχθομαι μὲν εἰσιών, ἔρημα δὲ
εἶναι δοκεῖ μοι πάντα, τοῖς δὲ σιτίοις
χάριν οὐδεμίαν οἶδ' ἐσθίων· ἔστυκα γάρ.

Riving my heart, keen as a torturer's wheel!
LY. Who's this within the line of sentries?
CI. I.
LY. A man?
CI. A man, no doubt.
LY. Then get you gone.
CI. Who bids me go?
LY. I, guard on outpost duty.
CI. O call me out, I pray you, Myrrhina.
LY. Call you out Myrrhina! And who are you?
CI. Why, I'm her husband, I'm Cinesias.[a]
LY. O welcome, welcome, dearest man; your name
Is not unknown nor yet unhonoured here.
Your wife for ever has it on her lips.
She eats no egg, no apple, but she says
This to Cinesias!
CI. O, good heaven! good heaven!
LY. She does, indeed: and if we ever chance
To talk of men, she vows that all the rest
Are veriest trash beside Cinesias.
CI. Ah! call her out.
LY. And will you give me aught?
CI. O yes, I'll give you anything I've got.[b]
LY. Then I'll go down and call her.[c]
CI. Pray be quick.
I have no joy, no happiness in life,
Since she, my darling, left me. When I enter
My vacant home I weep; and all the world
Seems desolate and bare: my very meals
Give me no joy, now Myrrhina is gone.

[a] There was an Attic deme Παιονίδαι, but Παιονίδης is intended to suggest παίειν as Κινησίας does κινεῖν, a verb of the same signification.

[b] *Gives money.*

[c] *Descends from the wall into the Acropolis.*

ΜΥ. φιλῶ φιλῶ 'γὼ τοῦτον· ἀλλ' οὐ βούλεται 870
ὑπ' ἐμοῦ φιλεῖσθαι. σὺ δ' ἐμὲ τούτῳ μὴ κάλει.
ΚΙ. ὦ γλυκύτατον Μυρρινίδιον, τί ταῦτα δρᾷς;
κατάβηθι δεῦρο.
ΜΥ. μὰ Δί' ἐγὼ μὲν αὐτόσ' οὔ.
ΚΙ. ἐμοῦ καλοῦντος οὐ καταβήσει, Μυρρίνη;
ΜΥ. οὐ γὰρ δεόμενος οὐδὲν ἐκκαλεῖς ἐμέ. 875
ΚΙ. ἐγὼ οὐ δεόμενος; ἐπιτετριμμένος μὲν οὖν.
ΜΥ. ἄπειμι.
ΚΙ. μὴ δῆτ', ἀλλὰ τῷ γοῦν παιδίῳ
ὑπάκουσον· οὗτος, οὐ καλεῖς τὴν μαμμίαν;
ΠΑΙΣ. μαμμία, μαμμία, μαμμία.
ΚΙ. αὕτη, τί πάσχεις; οὐδ' ἐλεεῖς τὸ παιδίον 880
ἄλουτον ὂν κἄθηλον ἕκτην ἡμέραν;
ΜΥ. ἔγωγ' ἐλεῶ δῆτ'· ἀλλ' ἀμελὴς αὐτῷ πατὴρ
ἔστιν.
ΚΙ. κατάβηθ', ὦ δαιμονία, τῷ παιδίῳ.
ΜΥ. οἷον τὸ τεκεῖν· καταβατέον. τί γὰρ πάθω;
ΚΙ. ἐμοὶ γὰρ αὕτη καὶ νεωτέρα δοκεῖ 885
πολλῷ γεγενῆσθαι κἀγανώτερον βλέπειν·
χἃ δυσκολαίνει πρὸς ἐμὲ καὶ βρενθύεται,
ταῦτ' αὐτὰ δή 'σθ' ἃ κἄμ' ἐπιτρίβει τῷ πόθῳ.
ΜΥ. ὦ γλυκύτατον σὺ τεκνίδιον κακοῦ πατρός,
φέρε σε φιλήσω γλυκύτατον τῇ μαμμίᾳ. 890
ΚΙ. τί, ὦ πονηρά, ταῦτα ποιεῖς χἀτέραις
πείθει γυναιξί, κἀμέ τ' ἄχθεσθαι ποιεῖς
αὐτή τε λυπεῖ;
ΜΥ. μὴ πρόσαγε τὴν χεῖρά μοι.
ΚΙ. τὰ δ' ἔνδον ὄντα τἀμὰ καὶ σὰ χρήματα
χεῖρον διατιθεῖς.
ΜΥ. ὀλίγον αὐτῶν μοι μέλει. 895

[a] *As she speaks, she appears on the wall.*

MY. (*within*) Ay, ay, I love, I love him, but he won't
Be loved by me : call me not out to him.[a]
CI. What mean you, Myrrhina, my sweet, sweet love ?
Do, do come down.
MY. No, no, sir, not to you.
CI. What, won't you when I call you, Myrrhina ?
MY. Why, though you call me, yet you want me not.
CI. Not want you, Myrrhina ! I'm dying for you.
MY. Good-bye.
CI. Nay, nay, but listen to the child
At all events : speak to Mama, my child.
CHILD. Mama ! Mama ! Mama !
CI. Have you no feeling, mother, for your child,
Six days unwashed, unsuckled ?
MY. Ay, 'tis I
That feel for baby, 'tis Papa neglects him.
CI. Come down and take him, then ?
MY. O what it is
To be a mother ! I must needs go down.[b]
CI. She looks, methinks, more youthful than she did,
More gentle-loving, and more sweet by far.
Her very airs, her petulant, saucy ways,
They do but make me love her, love her more.
MY. O my sweet child, a naughty father's child,
Mama's own darling, let me kiss you, pet.
CI. Why treat me thus, you baggage, letting others
Lead you astray : making me miserable
And yourself too ?
MY. Hands off ! don't touch me, sir.
CI. And all our household treasures, yours and mine,
Are gone to wrack and ruin.
MY. I don't care.

[b] *She descends from the wall, and four lines below reappears through the gate. While she is gone Cinesias speaks.*

ΚΙ. ὀλίγον μέλει σοι τῆς κρόκης φορουμένης
ὑπὸ τῶν ἀλεκτρυόνων;

ΜΥ. ἔμοιγε νὴ Δία.

ΚΙ. τὰ τῆς Ἀφροδίτης ἱέρ' ἀνοργίαστά σοι
χρόνον τοσοῦτόν ἐστιν. οὐ βαδιεῖ πάλιν;

ΜΥ. μὰ Δί' οὐκ ἔγωγ', ἢν μὴ διαλλαχθῆτέ γε 90(
καὶ τοῦ πολέμου παύσησθε.

ΚΙ. τοιγάρ, ἢν δοκῇ,
ποιήσομεν καὶ ταῦτα.

ΜΥ. τοιγάρ, ἢν δοκῇ,
κἄγωγ' ἄπειμ' ἐκεῖσε· νῦν δ' ἀπομώμοκα.

ΚΙ. σὺ δ' ἀλλὰ κατακλίθητι μετ' ἐμοῦ διὰ χρόνου.

ΜΥ. οὐ δῆτα· καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ. 90

ΚΙ. φιλεῖς; τί οὖν οὐ κατεκλίνης, ὦ Μυρρίνιον;

ΜΥ. ὦ καταγέλαστ', ἐναντίον τοῦ παιδίου;

ΚΙ. μὰ Δί', ἀλλὰ τοῦτό γ' οἴκαδ', ὦ Μανῆ, φέρε.
ἰδού, τὸ μέν σοι παιδίον καὶ δὴ 'κποδών·
σὺ δ' οὐ κατακλίνει;

ΜΥ. ποῦ γὰρ ἄν τις καί, τάλαν, 91
δράσειε τοῦθ';

ΚΙ. ὅπου τὸ τοῦ Πανός, καλόν.

ΜΥ. καὶ πῶς ἔθ' ἁγνὴ δῆτ' ἂν ἔλθοιμ' ἐς πόλιν;

ΚΙ. κάλλιστα δήπου, λουσαμένη τῇ Κλεψύδρᾳ.

ΜΥ. ἔπειτ' ὀμόσασα δῆτ' ἐπιορκήσω, τάλαν;

ΚΙ. εἰς ἐμὲ τράποιτο· μηδὲν ὅρκου φροντίσῃς. 91

ΜΥ. φέρε νυν ἐνέγκω κλινίδιον νῷν.

ΚΙ. μηδαμῶς.
ἀρκεῖ χαμαὶ νῷν.

ΜΥ. μὰ τὸν Ἀπόλλω μή σ' ἐγώ,
καίπερ τοιοῦτον ὄντα, κατακλινῶ χαμαί.

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[a] Lines 904 to 979 were omitted in R.'s translation, 968-978 are taken from his note.

CI. Not care, although the fowls are in the house
Pulling your threads to pieces?

MY. Not a bit.

CI. Nor though the sacred rites of wedded love
Have been so long neglected? won't you come?

MY. No, no, I won't, unless you stop the war,
And all make friends.

CI. Well, then, if such your will,
We'll e'en do this.

MY. Well, then, if such your will,
I'll e'en come home: but now I've sworn I won't.

CI.[a] Come to my arms, do, after all this time!

MY. No, no—and yet I won't say I don't love you.

CI. You love me? then come to my arms, my dearie!

MY. You silly fellow, and the baby here?

CI. O, not at all—(*to slave*) here, take the baby home.
There now: the baby's gone out of the way;
Come to my arms!

MY. Good heavens, where, I ask you!

CI. Pan's grotto[b] will do nicely.

MY. Oh, indeed!
How shall I make me pure to ascend the Mount[c]?

CI. Easy enough: bathe in the Clepsydra.

MY. I've sworn an oath, and shall I break it, man?

CI. On my head be it: never mind the oath.

MY. Well, let me bring a pallet.

CI. Not at all;
The ground will do.

MY. What—one so much to me?
I swear I'll never let you lie o' the ground.[d]

[b] "Pan's grotto was to be the nuptial chamber, and she was to purify herself in the adjoining spring, the Clepsydra": R.

[c] *i.e.* the Acropolis.

[d] *Exit M.*

ΚΙ. ἥ τοι γυνή φιλεῖ με, δήλη 'στὶν καλῶς.
ΜΥ. ἰδού, κατάκεισ' ἀνύσας τι· κἀγὼ 'κδύομαι 92
καίτοι, τὸ δεῖνα, ψίαθός ἐστ' ἐξοιστέα.
ΚΙ. ποία ψίαθος; μή μοί γε.
ΜΥ. νὴ τὴν Ἄρτεμιν,
αἰσχρὸν γὰρ ἐπὶ τόνου γε.
ΚΙ. δός μοί νυν κύσαι.
ΜΥ. ἰδού.
ΚΙ. παπαιάξ. ἧκέ νυν ταχέως πάνυ.
ΜΥ. ἰδοὺ ψίαθος· κατάκεισο, καὶ δὴ 'κδύομαι. 92
καίτοι, τὸ δεῖνα, προσκεφάλαιον οὐκ ἔχεις.
ΚΙ. ἀλλ' οὐ δέομ' οὐδὲν ἔγωγε.
ΜΥ. νὴ Δί' ἀλλ' ἐγώ.
ΚΙ. ἀλλ' ἦ τὸ πέος τόδ' Ἡρακλῆς ξενίζεται.
ΜΥ. ἀνίστασ', ἀναπήδησον.
ΚΙ. ἤδη πάντ' ἔχω.
ΜΥ. ἅπαντα δῆτα;
ΚΙ. δεῦρό νυν, ὦ χρύσιον. 930
ΜΥ. τὸ στρόφιον ἤδη λύομαι. μέμνησό νυν·
μή μ' ἐξαπατήσῃς τὰ περὶ τῶν διαλλαγῶν.
ΚΙ. νὴ Δί' ἀπολοίμην ἆρα.
ΜΥ. σισύραν οὐκ ἔχεις.
ΚΙ. μὰ Δί' οὐδὲ δέομαί γ', ἀλλὰ βινεῖν βούλομαι.
ΜΥ. ἀμέλει, ποιήσεις τοῦτο· ταχὺ γὰρ ἔρχομαι. 935
ΚΙ. ἅνθρωπος ἐπιτρίψει με διὰ τὰ στρώματα.
ΜΥ. ἔπαιρε σαυτόν.
ΚΙ. ἀλλ' ἐπῆρται τοῦτό γε.
ΜΥ. βούλει μυρίσω σε;
ΚΙ. μὰ τὸν Ἀπόλλω μή μέ γε.

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[a] *Enter M. with pallet.*
[b] *Exit M. and returns with mattress.*

CI. The woman loves me, plain enough, you see.
MY.[a] There, lie down, do make haste; I'll take my things off
But wait a minute, I must find a mattress.
CI. Bother the mattress, not for me.
MY. Why yes,
It's nasty on the cords.
CI. Give me a kiss.
MY. There then.
CI. Smack, smack. Come back, look sharp about it.[b]
MY. There now, lie down, see, I take off my things—
But wait a minute—what about a pillow?
CI. But I don't want a pillow.
MY. I do, though.[c]
CI. A veritable feast of Barmecides[d]![e]
MY. Up with your head, hop up!
CI. I've all I want.
MY. What, *all*?
CI. Yes, all but you; come here, my precious!
MY. There goes the girdle. But remember now,
You must not play me false about the peace.
CI. God damn me if I do!
MY. You have no rug.
CI. I want no rug, I want you in my arms.
MY. Oh, all right, you shall have me, I'll be quick.[f]
CI. She'll be the death of me with all these bedclothes![g]
MY. Up now!
CI. I'm up enough, be sure of that.
MY. Some nice sweet ointment?
CI. By Apollo, no!

[c] *Exit M.*
[d] "Ἡρακλῆς ξενίζεται, is having the entertainment of Heracles. that is, is kept waiting for his supper; *cf. W.* 60": R.
[e] *M. returns with pillow.*
[f] *Exit M.*
[g] *Enter M. with rug.*

ΜΥ. νὴ τὴν Ἀφροδίτην, ἤν τε βούλῃ γ' ἤν τε μή.
ΚΙ. εἴθ' ἐκχυθείη τὸ μύρον, ὦ Ζεῦ δέσποτα. 940
ΜΥ. πρότεινε δὴ τὴν χεῖρα κἀλείφου λαβών.
ΚΙ. οὐχ ἡδὺ τὸ μύρον μὰ τὸν Ἀπόλλω τουτογί,
εἰ μὴ διατριπτικόν γε, κοὐκ ὄζον γάμων.
ΜΥ. τάλαιν' ἐγώ, τὸ Ῥόδιον ἤνεγκον μύρον.
ΚΙ. ἀγαθόν· ἔα αὔτ', ὦ δαιμονία.
ΜΥ. ληρεῖς ἔχων. 945
ΚΙ. κάκιστ' ἀπόλοιθ' ὁ πρῶτος ἑψήσας μύρον.
ΜΥ. λαβὲ τόνδε τὸν ἀλάβαστον.
ΚΙ. ἀλλ' ἕτερον ἔχω.
ἀλλ' ᾠζυρὰ κατάκεισο καὶ μή μοι φέρε
μηδέν.
ΜΥ. ποιήσω ταῦτα νὴ τὴν Ἄρτεμιν.
ὑπολύομαι γοῦν. ἀλλ' ὅπως, ὦ φίλτατε, 950
σπονδὰς ποιεῖσθαι ψηφιεῖ.
ΚΙ. βουλεύσομαι—
ἀπολώλεκέν με κἀπιτέτριφεν ἡ γυνή,
τά τ' ἄλλα πάντα κἀποδείρασ' οἴχεται.
οἴμοι τί πάθω; τίνα βινήσω, [στρ.
τῆς καλλίστης πασῶν ψευσθείς; 955
πῶς ταυτηνὶ παιδοτροφήσω;
ποῦ Κυναλώπηξ;
μίσθωσόν μοι τὴν τιτθήν.
ΧΟ. ΓΕ. ἐν δεινῷ γ', ὦ δύστηνε, κακῷ
τείρει ψυχὴν ἐξαπατηθείς. 960
κἄγωγ' οἰκτείρω σ' αἶ, αἶ, αἶ.
ποῖος γὰρ ἂν ἢ νέφρος ἀντίσχοι,
ποία ψυχή, ποῖοι δ' ὄρχεις,
ποία δ' ὀσφύς; ποῖος δ' ὄρρος

---

[a] *Exit M.* [b] *Enter M. with ointment.*
[c] *Exit M.* [d] *Enter M. with a flask.*

MY. By Aphrodite, yes ! say what you like.[a]
CI. Lord Zeus, I pray the ointment may be spilt ![b]
MY. Put out your hand, take some, anoint yourself.
CI. I swear this stuff is anything but sweet,
The brand is Wait-and-see, no marriage smell !
MY. How stupid ! here I've brought the Rhodian kind.
CI. It's good enough, my dear.
MY. Rubbish, good man ![c]
CI. Perdition take the man that first made ointment ![d]
MY. Here, take this flask.
CI. I've all the flask I want.
Come to my arms, you wretched creature you !
No more things, please !
MY. I will, by Artemis.
There go my shoes, at least. Now don't forget,
You'll vote for peace, my dearest.
CI. Oh, I'll see.[e]
The creature's done for me, bamboozled me,
Gone off and left me in this wretched state.
What will become of me ? whom shall I fondle
Robbed of the fairest fair ?
Who will be ready this orphan to dandle ?
Where's Cynalopex[f] ? where ?
Find me a nurse !
M. CH. She's left you a curse.
Oh I'm so sorry, O I grieve for ye,
Tis more than a man can bear :
Not a soul, not a loin, not a heart, not a groin,

[e] " But what he means we cannot say, for before he has gone further Myrrhina disappears into the Acropolis, and he finds that she has been playing him false throughout " : R.

[f] " He speaks of his ψωλήν (*inf.* 979) as if it were a motherless daughter. Its own mother has deserted it; he must hire a nurse for it from the πορνοβοσκός, Philostratus, who was nicknamed Κυναλώπηξ. See *K.* 1069 " : R.

κατατεινόμενος, 96[0]
καὶ μὴ βινῶν τοὺς ὄρθρους.
ΚΙ. ὦ Ζεῦ, δεινῶν ἀντισπασμῶν. [ἀντ.
ΧΟ. ΓΕ. ταυτί μέντοι νυνί σ' ἐποίησ'
ἡ παμβδελυρὰ καὶ παμμυσαρά.
ΧΟ. ΓΥ. μὰ Δί' ἀλλὰ φίλη καὶ παγγλυκερά. 97[0]
ΧΟ. ΓΕ. ποία γλυκερά;
μιαρὰ μιαρὰ δῆτ'. ὦ Ζεῦ Ζεῦ,
εἴθ' αὐτήν, ὥσπερ τοὺς θωμούς,
μεγάλῳ τυφῷ καὶ πρηστῆρι
ξυστρέψας καὶ ξυγγογγυλίσας 97[5]
οἴχοιο φέρων, εἶτα μεθείης,
ἡ δὲ φέροιτ' αὖ πάλιν εἰς τὴν γῆν,
κᾆτ' ἐξαίφνης
περὶ τὴν ψωλὴν περιβαίη.

ΚΗΡΥΞ. πᾶ τᾶν Ἀσανᾶν ἐστιν ἁ γερωχία 98[0]
ἢ τοὶ πρυτάνιες; λῶ τι μυσίξαι νέον.[a]
ΠΡΟ. σὺ δὲ τίς; πότερον ἄνθρωπος, ἢ Κονίσαλος;[b]
ΚΗ. κᾶρυξ ἐγών, ὦ κυρσάνιε, ναὶ τὼ σιὼ
ἔμολον ἀπὸ Σπάρτας περὶ τᾶν διαλλαγᾶν.
ΠΡΟ. κἄπειτα δόρυ δῆθ' ὑπὸ μάλης ἥκεις ἔχων; 98[5]
ΚΗ. οὐ τὸν Δί' οὐκ ἐγώνγα.
ΠΡΟ. ποῖ μεταστρέφει;
τί δὴ προβάλλει τὴν χλαμύδ'; ἢ βουβωνιᾷς
ὑπὸ τῆς ὁδοῦ;
ΚΗ. παλαιόρ γα ναὶ τὸν Κάστορα
ἄνθρωπος.
ΠΡΟ. ἀλλ' ἔστυκας, ὦ μιαρώτατε.

---

[a] Ἀθηνῶν, γερουσία, and λῶ = ἐθέλω.
[b] "Are you a man or Conisalus?" the latter being a local Priapus.

Can endure such pangs of despair.

CI. O Zeus, what pangs and throes I bear!

M. CH. All this woe she has wrought you, she only, the
Utterly hateful, the utterly vile.

W. CH. Not so; but the darling, the utterly sweet.

M. CH. Sweet, sweet, do you call her? Vile, vile, I repeat.
Zeus, send me a storm and a whirlwind, I pray,
To whisk her away, like a bundle of hay,
Up, up, to the infinite spaces,
And toss her and swirl her, and twist her, and twirl
her,
Till, tattered and torn, to the earth she is borne,
To be crushed—in my ardent embraces.

(*Enter Herald*)

HERALD. Whaur sall a body fin' the Athanian senate,
Or the gran' lairds? Ha' gotten news to tell.[a]

MAG. News have you, friend?
And what in the world are you?[b]

HER. A heralt, billie![c] jist a Spartian heralt,
Come, by the Twa', anent a Peace, ye ken.

MAG. And so you come with a spear beneath your armpit![d]

HER. Na, na, not I.

MAG. Why do you turn away?
Why cast your cloak before you? Is your groin
A trifle swollen from the march?

HER. By Castor
This loon's a rogue.

MAG. Look at yourself, you brute!

[c] ὦ κυρσάνιε = "my lad": κυρσανίους καλοῦσιν οἱ Λάκωνες τὰ μειράκια (Schol.). Compare 1248.

[d] He is trying to hide the φαλλὸς δερμάτινος, but "armpit" is a comic turn, alluding to conspirators who hide a dagger there. Lines 985 to 992 are not in R.'s translation.

ΚΗ. οὐ τὸν Δί' οὐκ ἐγώνγα· μηδ' αὖ πλαδδίη.
ΠΡΟ. τί δ' ἐστί σοι τοδί;
ΚΗ. σκυτάλα Λακωνικά.
ΠΡΟ. εἴπερ γε χαὔτη 'στὶ σκυτάλη Λακωνική.
ἀλλ' ὡς πρὸς εἰδότ' ἐμὲ σὺ τἀληθῆ λέγε.
τί τὰ πράγμαθ' ὑμῖν ἐστι τὰν Λακεδαίμονι;
ΚΗ. ὀρσὰ Λακεδαίμων πᾶα, καὶ τοὶ σύμμαχοι
ἅπαντες ἐστύκαντι· Πελλάνας δὲ δεῖ.
ΠΡΟ. ἀπὸ τοῦ δὲ τουτὶ τὸ κακὸν ὑμῖν ἐνέπεσεν;
ἀπὸ Πανός;
ΚΗ. οὔκ, ἀλλ' ἆρχε μέν, οἰῶ, Λαμπιτώ,
ἔπειτα τἄλλαι ταὶ κατὰ Σπάρταν ἅμα
γυναῖκες ᾇπερ ἀπὸ μιᾶς ὑσπλαγίδος
ἀπήλαον τὼς ἄνδρας ἀπὸ τῶν ὑσσάκων.
ΠΡΟ. πῶς οὖν ἔχετε;
ΚΗ. μογίομες. ἂν γὰρ τὰν πόλιν
ᾇπερ λυχνοφορίοντες ἀποκεκύφαμες.
ταὶ γὰρ γυναῖκες οὐδὲ τῶ μύρτω σιγῆν
ἐῶντι, πρίν χ' ἅπαντες ἐξ ἑνὸς λόγω
σπονδὰς ποιησώμεσθα ποττὰν Ἑλλάδα.
ΠΡΟ. τουτὶ τὸ πρᾶγμα πανταχόθεν ξυνομώμοται
ὑπὸ τῶν γυναικῶν· ἄρτι νυνὶ μανθάνω.
ἀλλ' ὡς τάχιστα φράζε περὶ διαλλαγῶν
αὐτοκράτορας πρέσβεις ἀποπέμπειν ἐνθαδί.
ἐγὼ δ' ἑτέρους ἐνθένδε τῇ βουλῇ φράσω
πρέσβεις ἑλέσθαι, τὸ πέος ἐπιδείξας τοδί.
ΚΗ. ποτάομαι· κράτιστα γὰρ παντᾶ λέγεις.

ΧΟ. ΓΕ. οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον,

[a] ὀρθή, πᾶσα.
[b] Pan causes all sudden commotions and "panics."
[c] ἀπήλαυνον τοὺς ἄνδρας ἀπὸ τῶν γυναικείων αἰδοίων.

HER. There's naught amiss wi' me, don't play the fule.
MAG. Why then, what's this ?
HER. A Spartan letter-staff.
MAG. (*pointing to himself*)
Yes, if *this* is a Spartan letter-staff !
Well, and how fare the Spartans ? tell me that :
And tell me truly, for I know the fact.
HER. They're bad encugh, they canna weel be waur ;
They're sair bested, Spartans, allies, an' a'.[a]
MAG. And how and whence arose this trouble first ?
From Pan [b] ?
HER. Na, na, 'twer' Lampito, I ween,
First set it gangin' : then our hizzies, a'
Risin' like rinners at ane signal word,
Loupit, an' jibbed, an' dang the men awa'.[c]
MAG. How like ye that ?
HER. Och, we're in waefu' case.
They stan' abeigh, the lassies do, an' vow
They'll no be couthie wi' the laddies mair
Till a' mak' Peace, and throughly en' the War.[d]
MAG. This is a plot they have everywhere been hatching,
These villainous women : now I see it all.
Run home, my man, and bid your people send
Envoys with absolute powers to treat for peace,
And I will off with all the speed I can,
And get our Council here to do the same.
HER. Nebbut, I'se fly, ye rede me weel, I'm thinkin'.[e]

M. CH. There is nothing so resistless
as a woman in her ire,

[d] μογοῦμεν, λυχνοφοροῦντες, θιγεῖν, ἐῶσι, πρὸς τὴν. μύρτος is αἰδοῖον γυναικεῖον : Schol.

[e] *The Herald leaves for Sparta ; the Magistrate returns to the Senate ; and the two Choruses now advance for a final skirmish.*

οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδὴς οὐδεμία πόρδαλις. 1015
ΧΟ. ΓΥ. ταῦτα μέντοι σὺ ξυνιεὶς εἶτα πολεμεῖς ἐμοί,
ἐξόν, ὦ πόνηρε, σοὶ βέβαιον ἔμ' ἔχειν φίλην;
ΧΟ. ΓΕ. ὡς ἐγὼ μισῶν γυναῖκας οὐδέποτε παύσομαι.
ΧΟ. ΓΥ. ἀλλ' ὅταν βούλῃ σύ· νυνὶ δ' οὔ σε περιόψομαι
γυμνὸν ὄνθ' οὕτως. ὁρῶ γὰρ ὡς καταγέλαστος
εἶ. 1020
ἀλλὰ τὴν ἐξωμίδ' ἐνδύσω σε προσιοῦσ' ἐγώ.
ΧΟ. ΓΕ. τοῦτο μὲν μὰ τὸν Δί' οὐ πονηρὸν ἐποιήσατε·
ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότ' ἀπέδυν
ἐγώ.
ΧΟ. ΓΥ. πρῶτα μὲν φαίνει γ' ἀνήρ· εἶτ' οὐ κατα-
γέλαστος εἶ.
κἄν με μὴ λυπῇς, ἐγὼ σοῦ κἂν τόδε τὸ θηρίον 1025
τοὐπὶ τὠφθαλμῷ λαβοῦσ' ἐξεῖλον ἄν, ὃ νῦν ἔνι.
ΧΟ. ΓΕ. τοῦτ' ἄρ' ἦν με τοὐπιτρῖβον, δακτύλιος οὑτοσί·
ἐκσκάλευσον αὐτό, κᾆτα δεῖξον ἀφελοῦσά μοι·
ὡς τὸν ὀφθαλμόν γέ μου νὴ τὸν Δία πάλαι
δάκνει.
ΧΟ. ΓΥ. ἀλλὰ δράσω ταῦτα· καίτοι δύσκολος ἔφυς ἀνήρ. 1030
ἦ μέγ', ὦ Ζεῦ, χρῆμ' ἰδεῖν τῆς ἐμπίδος ἔνεστί
σοι.

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[a] "The Scholiast's explanation that the speaker is giving Stratyllis a ring wherewith to scoop out . . . the insect from his eye . . . seems to me foreign to the ordinary style and phraseology of Aristophanes. And I entirely agree with Bergler and Brunck that the name δακτύλιος, with a play on δάκνειν, is given to the gnat itself": R.

She is wilder than a leopard,
she is fiercer than a fire.
W. CH. And yet you're so daft
as with women to contend,
When 'tis in your power to win me
and have me as a friend.
M. CH. I'll never, never cease
all women to detest.
W. CH. That's as you please hereafter :
meanwhile you're all undressed.
I really can't allow it,
you are getting quite a joke ;
Permit me to approach you
and to put you on this cloak.
M. CH. Now that's not so bad
or unfriendly I declare ;
It was only from bad temper
that I stripped myself so bare.
W. CH. There, now you look a man :
and none will joke and jeer you :
And if you weren't so spiteful
that no one can come near you,
I'd have pulled out the insect
that is sticking in your eye.
M. CH. Ay, that is what's consuming me,
that little biter-fly.[a]
Yes, scoop it out and show me,
when you've got him safe away :
The plaguy little brute,
he's been biting me all day.
W. CH. I'll do it, sir, I'll do it :
but you're a cross one, you.
O Zeus ! here's a monster
I am pulling forth to view.

οὐχ ὁρᾷς; οὐκ ἐμπίς ἐστιν ἥδε Τρικορυσία;

ΧΟ. ΓΕ. νὴ Δί' ὤνησάς γέ μ', ὡς πάλαι γέ μ' ἐφρεωρύχει,
ὥστ' ἐπειδὴ 'ξῃρέθη, ῥεῖ μου τὸ δάκρυον πολύ.

ΧΟ. ΓΥ. ἀλλ' ἀποψήσω σ' ἐγώ, καίτοι πάνυ πονηρὸς εἶ, 1035
καὶ φιλήσω.

ΧΟ. ΓΕ. μὴ φιλήσῃς.

ΧΟ. ΓΥ. ἤν τε βούλῃ γ' ἤν τε μή.

ΧΟ. ΓΕ. ἀλλὰ μὴ ὥρασ' ἵκοισθ'· ὡς ἐστὲ θωπικαὶ φύσει,
κἄστ' ἐκεῖνο τοὔπος ὀρθῶς κοὐ κακῶς εἰρημένον,
οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ πανωλέθρων.
ἀλλὰ νυνὶ σπένδομαί σοι, καὶ τὸ λοιπὸν οὐκέτι 1040
οὔτε δράσω φλαῦρον οὐδὲν οὔθ' ὑφ' ὑμῶν πείσομαι.
ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξώμεθα.

ΧΟ. οὐ παρασκευαζόμεσθα [στρ.
τῶν πολιτῶν οὐδέν', ὦνδρες,
φλαῦρον εἰπεῖν οὐδὲ ἕν·
ἀλλὰ πολὺ τοὔμπαλιν 1045
πάντ' ἀγαθὰ καὶ λέγειν
καὶ δρᾶν· ἱκανὰ γὰρ τὰ κακὰ
καὶ τὰ παρακείμενα.
ἀλλ' ἐπαγγελλέτω
πᾶς ἀνὴρ καὶ γυνή, 1050
εἴ τις ἀργυρίδιον δεῖται λαβεῖν, μνᾶς ἢ δύ' ἢ τρεῖς,

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[a] Tricorythus, near Marathon, a marshy district full of gnats.
[b] "These little twin songs, and the similar pair which will be found a few pages further on, are all fashioned in the same vein

Just look ! don't you think
'tis a Tricorysian [a] gnat ?

M. CH. And he's been dig, dig, digging
(so I thank you much for that)
Till the water, now he's gone,
keeps running from my eye

W. CH. But although you've been so naughty,
I'll come and wipe it dry,
And I'll kiss you.

M. CH. No, not kiss me !

W. CH. Will you, nill you, it must be.

M. CH. Get along, a murrain on you.
Tcha ! what coaxing rogues are ye !
That was quite a true opinion
which a wise man gave about you,
We can't live with such tormentors,
no, by Zeus, nor yet without you.
Now we'll make a faithful treaty,
and for evermore agree,
I will do no harm to women,
they shall do no harm to me.
Join our forces, come along:
one and all commence the song

JOINT CH.[b] Not to objurgate and scold you,
Not unpleasant truths to say,
But with words and deeds of bounty
Come we here to-day.
Ah, enough of idle quarrels,
Now attend, I pray.
Now whoever wants some money,
Minas two or minas three,

of pleasantry ; consisting of large and liberal offers made by the Chorus, but with an intimation at the end that they have no means or intention of performing them" : R.

πόλλ' ἔσω γὰρ
κἔν' ἔχομεν βαλλάντια.
κἄν ποτ' εἰρήνη φανῇ, 1055
ὅστις ἂν νυνὶ δανείση-
ται παρ' ἡμῶν,
ἂν λάβῃ μηκέτ' ἀποδῷ.

ἑστιᾶν δὲ μέλλομεν ξέ- [ἀντ.
νους τινὰς Καρυστίους, ἄν-
δρας καλούς τε κἀγαθούς.
κἄστιν ἔτ' ἔτνος τι, καὶ 1060
δελφάκιον ἦν τί μοι,
καὶ τοῦτο τέθυχ', ὥστε κρέ' ἔ-
δεσθ' ἁπαλὰ καὶ καλά.
ἥκετ' οὖν εἰς ἐμοῦ
τήμερον· πρῴ δὲ χρὴ 1065
τοῦτο δρᾶν λελουμένους, αὐ-
τούς τε καὶ τὰ παιδί', εἶτ' ἔ-
σω βαδίζειν,
μηδ' ἐρέσθαι μηδένα,
ἀλλὰ χωρεῖν ἄντικρυς,
ὥσπερ οἴκαδ' εἰς ἑαυτῶν, 1070
γεννικῶς, ὡς
ἡ θύρα κεκλείσεται.

καὶ μὴν ἀπὸ τῆς Σπάρτης οἱδὶ πρέσβεις ἕλκοντες ὑπήνας
χωροῦσ', ὥσπερ χοιροκομεῖον περὶ τοῖς μηροῖσιν ἔχοντες.
ἄνδρες Λάκωνες πρῶτα μέν μοι χαίρετε,
εἶτ' εἴπαθ' ἡμῖν πῶς ἔχοντες ἥκετε. 1075

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[a] Carystus in Euboea was supposed to contain a remnant of the old pre-Hellenic population. See 1181 n.

Let them say so, man and woman,
Let them come with me.
Many purses, large and—empty,
In my house they'll see.
Only you must strictly promise,
Only you indeed must say
That whenever Peace re-greet us,
You will—not repay.

Some Carystian [a] friends are coming,
Pleasant gentlemen, to dine ;
And I've made some soup, and slaughtered
Such a lovely swine ;
Luscious meat ye'll have and tender
At this feast of mine.
Come along, yourselves and children,
Come to grace my board to-day ;
Take an early bath, and deck you
In your best array ;
Then walk in and ask no questions,
Take the readiest way.
Come along, like men of mettle ;
Come as though 'twere all for you :
Come, you'll find my only entrance
Locked and bolted too.[b]

Lo here from Sparta the envoys come :
in a pitiful plight they are hobbling in.[c]
Heavily hangs each reverend beard ;
heavily droops and trails from the chin.
Laconian envoys ! first I bid you welcome,
And next I ask how goes the world with *you* ?

[b] *The Laconian ambassadors are seen approaching.*
[c] Quasi porcorum caveam ante femora habent.

ΛΑΚΩΝ. τί δεῖ ποθ' ὑμὲ πολλὰ μυσίδδειν ἔπη;
ὁρῆν γὰρ ἔξεσθ' ὡς ἔχοντες ἥκομες.
ΧΟ. βαβαί· νενεύρωται μὲν ἥδε συμφορὰ
δεινῶς· τεθερμῶσθαί γε χεῖρον φαίνεται.
ΛΑΚ. ἄφατα. τί κα λέγοι τις; ἀλλ' ὅπᾳ σέλει 1080
παντᾶ τις ἐλσὼν ἀμὶν εἰράναν σέτω.
ΧΟ. καὶ μὴν ὁρῶ γε τούσδε τοὺς αὐτόχθονας
ὥσπερ παλαιστὰς ἄνδρας ἀπὸ τῶν γαστέρων
θαἰμάτι' ἀποστέλλοντας· ὥστε φαίνεται
ἀσκητικὸν τὸ χρῆμα τοῦ νοσήματος. 1085
ΑΘΗΝΑΙΟΣ. τίς ἂν φράσειε ποῦ 'στιν ἡ Λυσιστράτη;
ὡς ἄνδρες ἡμεῖς οὑτοιὶ τοιουτοιί.
ΧΟ. χαὔτη ξυνᾴδει χἀτέρα ταύτῃ νόσῳ.
ἦ που πρὸς ὄρθρον σπασμὸς ὑμᾶς λαμβάνει;
ΑΘ. μὰ Δί', ἀλλὰ ταυτὶ δρῶντες ἐπιτετρίμμεθα. 1090
ὥστ' εἴ τις ἡμᾶς μὴ διαλλάξει ταχύ,
οὐκ ἔσθ' ὅπως οὐ Κλεισθένη βινήσομεν.
ΧΟ. εἰ σωφρονεῖτε, θαἰμάτια λήψεσθ', ὅπως
τῶν Ἑρμοκοπιδῶν μή τις ὑμᾶς ὄψεται.
ΑΘ. νὴ τὸν Δί' εὖ μέντοι λέγεις.
ΛΑΚ. ναὶ τὼ σιὼ 1095
παντᾶ γα. φέρε τὸ ἔσθος ἀμβαλώμεθα.
ΑΘ. ὦ χαίρετ', ὦ Λάκωνες· αἰσχρά γ' ἐπάθομεν.
ΛΑΚ. ὦ πουλυχαρίδα, δεινά τἂν πεπόνθεμες,
αἴ κ' εἶδον ἀμὲ τὤνδρες ἀναπεφλασμένως.
ΑΘ. ἄγε δή, Λάκωνες, αὔθ' ἕκαστα χρὴ λέγειν. 1100
ἐπὶ τί πάρεστε δεῦρο;
ΛΑΚ. περὶ διαλλαγᾶν
πρέσβεις.

[a] νενεύρωται, "is high-strung." τὴν ἔντασιν τοῦ αἰδοίου λέγει: Schol.
[b] θέλει, ἐλθών, θέτω.

LACONIAN. I needna mony words to answer that!
'Tis unco plain hoo the warld gangs wi' us.
CH. Dear, dear, this trouble grows from bad to worse.[a]
LAC. 'Tis awfu' bad: 'tis nae gude talkin', cummer.
We maun hae peace whatever gaet we gang till't.[b]
CH. And here, good faith, I see our own Autochthons
Bustling along. They seem in trouble [c] too.[d]
ATHENIAN. Can some good soul inform me where to find
Lysistrata? our men are (*shrugging his shoulders*) as you see.[e]
CH. Sure, we are smitten with the same complaint.
Say, don't you get a fit i' the early morning?
ATH. Why, we are all worn out with doing this:
So Cleisthenes will have to serve our turn
Unless we can procure a speedy peace.
CH. If you are wise, wrap up, unless you wish
One of those Hermes-choppers[f] to catch sight o' you.
ATH. Prudent advice, by Zeus.
LAC. Aye, by the Twa:
Gie us the clout to cover up oorsels.
ATH. Aha, Laconians! a bad business this.
LAC. 'Deed is it, lovey; though it grow nae waur,
Gin they see us too all agog like this.[g]
ATH. Well, well, Laconians, come to facts at once.
What brings you here?
LAC. We're envoys sent to claver
Anent a Peace.

[c] ἀσκητικόν, "a trouble such as an athlete in training might have," with a play on ἀσκίτης νόσος, "dropsy."

[d] *The Athenian ambassadors enter.*

[e] *He perceives the Laconian ambassadors.* Lines 1086 to 1096, and 1099, are omitted in R.'s version.

[f] See Thuc. vi. 27. They knocked off the phalli of the figures of Hermes which stood at the doors.

[g] ἐκδεδαρμένους, τὰ αἰδοῖα ἀνατεταμένους: Schol. ἁμε = ἡμᾶς.

ΑΘ. καλῶς δὴ λέγετε· χἡμεῖς ταὐτογί.
τί οὐ καλοῦμεν δῆτα τὴν Λυσιστράτην,
ἥπερ διαλλάξειεν ἡμᾶς ἂν μόνη;

ΛΑΚ. ναὶ τὼ σιώ, κἂν λῆτε, τὸν Λυσίστρατον. 110

ΑΘ. ἀλλ' οὐδὲν ἡμᾶς, ὡς ἔοικε, δεῖ καλεῖν·
αὐτὴ γάρ, ὡς ἤκουσεν, ἥδ' ἐξέρχεται.

ΧΟ. χαῖρ', ὦ πασῶν ἀνδρειοτάτη· δεῖ δὴ νυνί σε γενέσθαι
δεινήν, ἀγαθήν, φαύλην, σεμνήν, [χαλεπήν,] ἀγανήν, πολύπειρον·
ὡς οἱ πρῶτοι τῶν Ἑλλήνων τῇ σῇ ληφθέντες ἴυγγι 111
συνεχώρησάν σοι καὶ κοινῇ τἀγκλήματα πάντ' ἐπέτρεψαν.

ΛΥ. ἀλλ' οὐχὶ χαλεπὸν τοὔργον, εἰ λάβοι γέ τις
ὀργῶντας ἀλλήλων τε μὴ 'κπειρωμένους.
τάχα δ' εἴσομαι 'γώ. ποῦ 'στιν ἡ Διαλλαγή;
πρόσαγε λαβοῦσα πρῶτα τοὺς Λακωνικούς, 111
καὶ μὴ χαλεπῇ τῇ χειρὶ μηδ' αὐθαδικῇ,
μηδ' ὥσπερ ἡμῶν ἄνδρες ἀμαθῶς τοῦτ' ἔδρων,
ἀλλ' ὡς γυναῖκας εἰκός, οἰκείως πάνυ.
ἢν μὴ διδῷ τὴν χεῖρα, τῆς σάθης ἄγε.
ἴθι καὶ σὺ τούτους τοὺς Ἀθηναίους ἄγε· 112
οὗ δ' ἂν διδῶσι, πρόσαγε τούτου λαβομένη.
ἄνδρες Λάκωνες, στῆτε παρ' ἐμὲ πλησίον,
ἐνθένδε θ' ὑμεῖς, καὶ λόγων ἀκούσατε.
ἐγὼ γυνὴ μέν εἰμι, νοῦς δ' ἔνεστί μοι·

---

[a] The text has *Lysistratus, i.e.* anyone, man or woman, who will "disband armies."

ATH. Ah, just the same as we.
Then let's call out Lysistrata at once,
There's none but she can make us friends again.

LAC. Ay, by the Twa, ca' oot Lysistrata.[a]

ATH. Nay, here she is ! no need, it seems, to call.
She heard your voices, and she comes uncalled.[b]

CH. O Lady, noblest and best of all !
arise, arise, and thyself reveal,
Gentle, severe, attractive, harsh,
well skilled with all our complaints to deal,
The first and foremost of Hellas come,
they are caught by the charm of thy spell-drawn wheel,[c]
They come to Thee to adjust their claims,
disputes to settle, and strifes to heal.

LY. And no such mighty matter, if you take them
In Love's first passion, still unsatisfied.
I'll try them now. Go, RECONCILIATION,
Bring those Laconians hither, not with rude
Ungenial harshness hurrying them along,
Not in the awkward style our husbands used,
But with all tact, as only women can.
So ; so : now bring me those Athenians too.[d]
Now then, Laconians, stand beside me here,
And you stand there, and listen to my words.
I am a woman, but I don't lack sense ;

[b] *Lysistrata comes forward attended by her handmaid Reconciliation.*

[c] Properly the wryneck, which was used in working charms ; hence, a charm, or the wheel to which the bird was tied. See Theocritus, *Idylls*, ii.

[d] Line 1119 (omitted by R.) : "If he won't give his hand, mentula prehensum duc." Line 1121 (also omitted) : "Take hold of whatever they offer."

αὐτὴ δ' ἐμαυτῆς οὐ κακῶς γνώμης ἔχω· 1125
τοὺς δ' ἐκ πατρός τε καὶ γεραιτέρων λόγους
πολλοὺς ἀκούσασ' οὐ μεμούσωμαι κακῶς.
λαβοῦσα δ' ὑμᾶς λοιδορῆσαι βούλομαι
κοινῇ δικαίως, οἳ μιᾶς ἐκ χέρνιβος
βωμοὺς περιρραίνοντες, ὥσπερ ξυγγενεῖς, 1130
Ὀλυμπίασιν, ἐν Πύλαις, Πυθοῖ—πόσους
εἴποιμ' ἂν ἄλλους, εἴ με μηκύνειν δέοι;—
ἐχθρῶν παρόντων βαρβάρων στρατεύματι
Ἕλληνας ἄνδρας καὶ πόλεις ἀπόλλυτε.
εἷς μὲν λόγος μοι δεῦρ' ἀεὶ περαίνεται. 1135

ΑΘ. ἐγὼ δ' ἀπόλλυμαί γ' ἀπεψωλημένος.

ΛΥ. εἶτ', ὦ Λάκωνες, πρὸς γὰρ ὑμᾶς τρέψομαι,
οὐκ ἴσθ', ὅτ' ἐλθὼν δεῦρο Περικλείδας ποτὲ
ὁ Λάκων Ἀθηναίων ἱκέτης καθέζετο
ἐπὶ τοῖσι βωμοῖς ὠχρὸς ἐν φοινικίδι, 1140
στρατιὰν προσαιτῶν; ἡ δὲ Μεσσήνη τότε
ὑμῖν ἐπέκειτο, χὠ θεὸς σείων ἅμα.
ἐλθὼν δὲ σὺν ὁπλίταισι τετρακισχιλίοις
Κίμων ὅλην ἔσωσε τὴν Λακεδαίμονα.
ταυτὶ παθόντες τῶν Ἀθηναίων ὕπο 1145
δῃοῦτε χώραν, ἧς ὕπ' εὖ πεπόνθατε;

ΑΘ. ἀδικοῦσιν οὗτοι νὴ Δί', ὦ Λυσιστράτη.

ΛΑΚ. ἀδικοῦμες· ἀλλ' ὁ πρωκτὸς ἄφατον ὡς καλός.

ΛΥ. ὑμᾶς δ' ἀφήσειν τοὺς Ἀθηναίους μ' οἴει;
οὐκ ἴσθ' ὅθ' ὑμᾶς οἱ Λάκωνες αὖθις αὖ 1150

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[a] From Euripides' *Melanippe Sapiens*: Schol.

[b] The games near Thermopylae (*Pylaea*), Delphi, and Olympia. Line 1131 is from Eur. *Erechtheus*: Schol. The whole speech is in tragic style and probably echoes Euripides.

ΕΥ. ποίαν δὲ χώραν εἰσεκέλσαμεν σκάφει;
ΜΝ. Αἴγυπτον.
ΕΥ. ὢ δύστηνος, οἷ πεπλώκαμεν.
ΚΡ. πείθει τι τούτῳ, τῷ κακῶς ἀπολουμένῳ
ληροῦντι λῆρον; Θεσμοφόριον τουτογί. 880
ΕΥ. αὐτὸς δὲ Πρωτεὺς ἔνδον ἔστ' ἢ 'ξώπιος;
ΚΡ. οὐκ ἔσθ' ὅπως οὐ ναυτιᾷς ἔτ', ὦ ξένε,
ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας
ἔπειτ' ἐρωτᾷς "ἔνδον ἔστ' ἢ 'ξώπιος;"
ΕΥ. αἰαῖ· τέθνηκε; ποῦ δ' ἐτυμβεύθη τάφῳ; 885
ΜΝ. τόδ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα.
ΚΡ. κακῶς ἄρ' ἐξόλοιο κἀξολεῖ γέ τοι,
ὅστις γε τολμᾷς σῆμα τὸν βωμὸν καλεῖν.
ΕΥ. τί δαὶ σὺ θάσσεις τάσδε τυμβήρεις ἕδρας
φάρει καλυπτός, ὦ ξένη;
ΜΝ. βιάζομαι 890
γάμοισι Πρωτέως παιδὶ συμμῖξαι λέχος.
ΚΡ. τί, ὦ κακόδαιμον, ἐξαπατᾷς αὖ τὸν ξένον;
οὗτος πανουργῶν δεῦρ' ἀνῆλθεν, ὦ ξένε,
ὡς τὰς γυναῖκας ἐπὶ κλοπῇ τοῦ χρυσίου.
ΜΝ. βάϋζε, τοὐμὸν σῶμα βάλλουσα ψόγῳ. 895
ΕΥ. ξένη, τίς ἡ γραῦς ἡ κακορροθοῦσά σε;
ΜΝ. αὕτη Θεονόη Πρωτέως.
ΚΡ. μὰ τὼ θεώ,
εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν·
σὺ δ' εἶ πανοῦργος.
ΜΝ. ὁπόσα τοι βούλει λέγε.
οὐ γὰρ γαμοῦμαι σῷ κασιγνήτῳ ποτέ, 900
προδοῦσα Μενέλαον ἐμὸν ἐν Τροίᾳ πόσιν.
ΕΥ. γύναι, τί εἶπας; στρέψον ἀνταυγεῖς κόρας.

[a] *Cf. Helen*, 466.

EU. Then whither, whither have we steered our bark?
MN. To Egypt.
EU. O, the weary, weary way!
CR. Pray don't believe one single word he says.
This is the holy temple of the Twain.
EU. Know you if Proteus be at home or not?
CR. Why, don't I tell you, he's been dead these ten years!
You can't have quite got over your sea-sickness,
Asking if Protteas be at home or not.
EU. Woe's me! is Proteus dead? and where's he buried?
MN. This is his tomb whereon I'm sitting now.[a]
CR. O, hang the rascal; and he *shall* be hanged!
How dare he say this altar is a tomb?
EU. And wherefore sitt'st thou on this monument,
Veiled in thy mantle, lady?
MN. They compel me,
A weeping bride, to marry Proteus' son.
CR. Why do you tell the gentleman such fibs?
Good gentleman, he's a bad man; he came
Among the women here, to steal their trinkets.
MN. Aye, aye, rail on: revile me as you list.
EU. Who is the old woman who reviles you, lady?
MN. Theonoë, Proteus' daughter.
CR. What a story!
Why, I'm Critylla, of Gargettus, sir,
A very honest woman.
MN. Aye, speak on.
But never will I wed thy brother, no,
I won't be false to absent Menelaus.
EU. What, lady, what? O, raise those orbs to mine.

ΜΝ. αἰσχύνομαί σε, τὰς γνάθους ὑβρισμένη.
ΕΥ. τουτὶ τί ἔστιν; ἀφασία τίς τοί μ' ἔχει.
ὦ θεοί, τίν' ὄψιν εἰσορῶ; τίς εἶ, γύναι; 905
ΜΝ. σὺ δ' εἶ τίς; αὐτὸς γὰρ σὲ κἄμ' ἔχει λόγος.
ΕΥ. Ἑλληνὶς εἶ τις ἢ 'πιχωρία γυνή;
ΜΝ. Ἑλληνίς. ἀλλὰ καὶ τὸ σὸν θέλω μαθεῖν.
ΕΥ. Ἑλένῃ σ' ὁμοίαν δὴ μάλιστ' εἶδον, γύναι.
ΜΝ. ἐγὼ δὲ Μενελάῳ σ' ὅσα γ' ἐκ τῶν ἰφύων. 910
ΕΥ. ἔγνως ἄρ' ὀρθῶς ἄνδρα δυστυχέστατον.
ΜΝ. ὦ χρόνιος ἐλθὼν σῆς δάμαρτος ἐς χέρας,
λαβέ με λαβέ με πόσι, περίβαλε δὲ χέρας.
φέρε σὲ κύσω. ἄπαγέ μ' ἄπαγ' ἄπαγ'
ἄπαγέ με 915
λαβὼν ταχὺ πάνυ.
ΚΡ. κλαύσετ' ἄρα νὴ τὼ θεὼ
ὅστις σ' ἀπάξει, τυπτόμενος τῇ λαμπάδι.
ΕΥ. σὺ τὴν ἐμὴν γυναῖκα κωλύεις ἐμέ,
τὴν Τυνδάρειον παῖδ', ἐπὶ Σπάρτην ἄγειν;
ΚΡ. οἴμ' ὡς πανοῦργος καὐτὸς εἶναί μοι δοκεῖς, 920
καὶ τοῦδέ τις ξύμβουλος. οὐκ ἐτὸς πάλαι
ᾐγυπτιάζετ'. ἀλλ' ὅδε μὲν δώσει δίκην.
προσέρχεται γὰρ ὁ πρύτανις χὡ τοξότης.
ΕΥ. τουτὶ πονηρόν· ἀλλ' ὑπαποκινητέον.
ΜΝ. ἐγὼ δ' ὁ κακοδαίμων τί δρῶ;
ΕΥ. μέν' ἥσυχος. 925
οὐ γὰρ προδώσω σ' οὐδέποτ', ἤνπερ ἐμπνέω,

---

[a] "He remembers, for the moment, that Helen is the shaved and singed Mnesilochus, just as he remembers, seven lines below, that Menelaus is really the market-gardener's son:" R.

MN. O sir, I blush to raise them, with these cheeks.[a]
EU. O dear, O dear, I cannot speak for trembling.
Ye Gods, is't possible? Who art thou, lady?[b]
MN. O, who art thou? I feel the same myself.
EU. Art thou Hellenic, or a born Egyptian?
MN. Hellenic I: O, tell me what art thou.
EU. O surely, surely, thou art Helen's self.
MN. O, from the greens thou must be Menelaus.
EU. Yes, yes, you see that miserable man.
MN. O, long in coming to these longing arms,
O, carry me, carry me, from this place,
O, wrap me in thy close embrace,
O, carry me, carry me, carry me home,
by this fond and loving kiss,
O, take me, take me, take me hence.
CR. I say now, none of this.
Let go there, or I'll strike you with this link!
EU. Let go my wife, the child of Tyndareus,
Not take her home to Sparta? O, what mean you?
CR. O, that's it, is it? You're a bad one too!
Both of one gang. That's what your gipsying meant!
But he at any rate shall meet his due.
Here's the policeman, and the Scythian coming.
EU. Ah, this won't do: I must slip off awhile,
MN. And what am I to do?
EU. Keep quiet here,
Be sure I'll never fail you while I live;

[b] Lines 906-912 are from the *Helen* 558 and 561-566, but Aristophanes substitutes for the end of 564 (*ἐγὼ δὲ Μενέλεῴ γε σέ· οὐδ' ἔχω τί φῶ*) the words "to judge from these sprigs of lavender" to make a hit at the mother of Euripides; *cf.* 387, 456.

ἢν μὴ προλίπωσ' αἱ μυρίαι με μηχαναί.

ΜΝ. αὕτη μὲν ἡ μήρινθος οὐδὲν ἔσπασεν.

ΠΡΥΤΑΝΙΣ. ὅδ' ἔσθ' ὁ πανοῦργος ὃν ἔλεγ' ἡμῖν Κλεισθένης;

οὗτος, τί κύπτεις; δῆσον αὐτὸν εἰσάγων 930
ὦ τοξότ' ἐν τῇ σανίδι, κἄπειτ' ἐνθαδὶ
στήσας φύλαττε καὶ προσιέναι μηδένα
ἔα πρὸς αὐτόν, ἀλλὰ τὴν μάστιγ' ἔχων
παῖ', ἢν προσίῃ τις.

ΚΡ. νὴ Δί' ὡς νῦν δή γ' ἀνὴρ
ὀλίγου μ' ἀφείλετ' αὐτὸν ἱστιορράφος. 935

ΜΝ. ὦ πρύτανι πρὸς τῆς δεξιᾶς, ἥνπερ φιλεῖς
κοίλην προτείνειν, ἀργύριον ἤν τις διδῷ,
χάρισαι βραχύ τί μοι καίπερ ἀποθανουμένῳ.

ΠΡ. τί σοι χαρίσωμαι;

ΜΝ. γυμνὸν ἀποδύσαντά με
κέλευε πρὸς τῇ σανίδι δεῖν τὸν τοξότην, 940
ἵνα μὴ 'ν κροκωτοῖς καὶ μίτραις γέρων ἀνὴρ
γέλωτα παρέχω τοῖς κόραξιν ἑστιῶν.

ΠΡ. ἔχοντα ταῦτ' ἔδοξε τῇ βουλῇ σε δεῖν,
ἵνα τοῖς παριοῦσι δῆλος ᾖς πανοῦργος ὤν.

ΜΝ. ἰατταταιάξ· ὦ κροκώθ' οἷ' εἴργασαι· 945
κοὐκ ἔστ' ἔτ' ἐλπὶς οὐδεμία σωτηρίας.

ΧΟ. ἄγε νυν ἡμεῖς παίσωμεν ἅπερ νόμος ἐνθάδε ταῖσι γυναιξίν,
ὅταν ὄργια σεμνὰ θεαῖν ἱεραῖς ὥραις ἀνέχωμεν, ἅπερ καὶ

---

[a] *The high official, who is here inadequately called "a Policeman," now enters upon the stage, attended by one of the Scythian archers.*

I have ten thousand tricks to save you yet.

MN. Well, you caught nothing by *that* haul, I think.[a]

POLICEMAN. O archer, here's the vagabond, of whom
Cleisthenes told us.
(*To Mn.*) Why do you hang your head ?
(*To Sc.*) Take him within ; there tie him on the
plank ;
Then bring him here and watch him. Let not any
Approach too near him : should they try to, take
The whip, and smite them.

CR. Aye, one came but now
Spinning his yarns, and all but got him off.

MN. O sir ! policeman ! grant me one request,
O, by that hand I pray you, which you love
To hold out empty, and to draw back full.

PO. What should I grant you ?

MN. Don't expose me thus ;
Do tell the Scythian he may strip me first ;
Don't let a poor old man, in silks and snoods,
Provoke the laughter of the crows that eat him.

PO. Thus hath the Council ordered it, that so
The passers-by may see the rogue you are.

MN. Alas ! alas ! O yellow silk, I hate ye !
O, I've no hope, no hope of getting free.[b]

CH.[c] Now for the revels, my sisters,
which we to the great Twain Powers
Prayerfully, carefully raise,
in the holy festival hours.

[b] *All the actors leave the stage. And the Chorus commence their great ceremonial worship of dance and song.*

[c] Lines 947-8 : lit. "come now, let us disport ourselves, as we women are wont to do, when in the holy seasons we celebrate the noble solemnities of the Twain."

Παύσων σέβεται καὶ νηστεύει,
πολλάκις αὐταῖν ἐκ τῶν ὡρῶν 950
ἐς τὰς ὥρας ξυνεπευχόμενος
τοιαῦτα μέλειν θάμ' ἑαυτῷ.

ὅρμα, χώρει·
κοῦφα ποσὶν ἄγ' ἐς κύκλον,
χειρὶ σύναπτε χεῖρα, ῥυθ- 955
μὸν χορείας ὕπαγε πᾶσα,
βαῖνε καρπαλίμοιν ποδοῖν.
ἐπισκοπεῖν δέ,
πανταχῇ κυκλοῦσαν ὄμμα, χρὴ Χοροῦ κατάστασιν.

ἅμα δὲ καὶ 960
γένος Ὀλυμπίων θεῶν
μέλπε καὶ γέραιρε φωνῇ πᾶσα χορομανεῖ τρόπῳ.

εἰ δέ τις
προσδοκᾷ κακῶς ἐρεῖν
ἐν ἱερῷ γυναῖκά μ' οὖσαν ἄνδρας, οὐκ ὀρθῶς φρονεῖ. 965

ἀλλὰ χρῆν,
[ὡς ἐπ' ἔργον ᾠδικόν,]
πρῶτον εὐκύκλου χορείας εὐφυᾶ στῆσαι βάσιν.

πρόβαινε ποσὶ τὸν Εὐλύραν [στρ.
μέλπουσα καὶ τὴν τοξοφόρον 970
Ἄρτεμιν ἄνασσαν ἁγνήν.

---

[a] An animal-painter, poor and of bad character. He is such a devotee of fasting that he will pray for many such fasts.

[b] Lines 960-8: lit. "at the same time, each sing and honour the Olympian gods with voice and mad dances. And if anyone expects me, a woman, to abuse men in the sanctuary, he is mistaken. But we must needs stay the

And Pauson[a] will join in our worship to-day,
And Pauson will join in the fasting,
And, keen for the fast, to the Twain he will pray
For the rite to be made everlasting, I ween,
For the rite to be made everlasting.

Now advance
In the whirling, twirling dance,
With hand linked in hand, as we deftly trip along,
Keeping time to the cadence
of the swiftly-flowing song ;
And be sure as we go
That we dart careful glances,
up and down, and to and fro.

Now 'tis ours[b]
To entwine our choicest flowers,
Flowers of song and adoration
to the great Olympian Powers.

Nor expect
That the garland will be flecked
With abuse of mortal men ;
such a thought is incorrect.

For with prayer
And with sacred loving care,
A new and holy measure we will heedfully prepare.

To the high and holy Minstrel[c]
Let the dancers onward go,
And to Artemis, the maiden
Of the quiver and the bow ;

graceful movement of the prettily circling dance, in preparation for the business of the odes."

[c] Eulyras = Apollo.

χαῖρ᾽ ὦ Ἑκάεργε,
ὄπαζε δὲ νίκην·
Ἥραν δὲ τὴν τελείαν
μέλψωμεν ὥσπερ εἰκός,
ἣ πᾶσι τοῖς χοροῖσιν ἐμπαίζει τε καὶ 975
κλῇδας γάμου φυλάττει.

Ἑρμῆν τε Νόμιον ἄντομαι [ἀντ.
καὶ Πᾶνα καὶ Νύμφας φίλας
ἐπιγελάσαι προθύμως
ταῖς ἡμετέραισι 980
χαρέντα χορείαις.
ἔξαιρε δὴ προθύμως
διπλῆν χάριν χορείας.
παίσωμεν ὦ γυναῖκες οἷάπερ νόμος,
πάντως δὲ νηστεύωμεν.

ἀλλ᾽ εἶ᾽ ἐπ᾽ ἄλλ᾽ ἀνάστρεφ᾽ εὐρύθμῳ ποδί, 985
τόρευε πᾶσαν ᾠδήν·
ἡγοῦ δέ γ᾽ ᾠδῆς αὐτός,
σὺ κισσοφόρε Βάκχειε
δέσποτ᾽· ἐγὼ δὲ κώμοις
σὲ φιλοχόροισι μέλψω.

Εὔιον ὦ Διός τε [στρ. 990
Βρόμιε καὶ Σεμέλας παῖ,
χοροῖς τερπόμενος
κατ᾽ ὄρεα νυμφᾶν ἐρατοῖς ἐν ὕμνοις,
ὦ Εὔι᾽ Εὔι᾽ εὐοῖ
ὦ Εὔι᾽ ἀναχορεύων.

O, hear us, Far-controller, and the victory bestow.
And we trust our merry music
Will the matron Hera please,[a]
For she loves the pleasant Chorus
And the dances such as these,
—Wearing at her girdle
The holy nuptial keys.

To Pan and pastoral Hermes
And the friendly Nymphs we pray,
That they smile with gracious favour
On our festival to-day,
With their laughter-loving glances
beaming brightly on our Play,
As we dance the Double chorus
To the old familiar strain,
As we weave our ancient pastime
On our holy day again,
—Keeping fast and vigil
In the Temple of the Twain.

Turn the step, and change the measure,
Raise a loftier music now ;
Come, the Lord of wine and pleasure,
Evoi, Bacchus, lead us thou !

Yea, for Thee we adore !
Child of Semele, thee
With thy glittering ivy-wreaths,
Thee with music and song
Ever and ever we praise.
Thee with thy wood-nymphs delightedly singing.
Evoi ! Evoi ! Evoi !

[a] Zeus Teleius and Hera Teleia were patrons of marriage.

ἀμφὶ δὲ σοὶ κτυπεῖται [ἀντ. 995
Κιθαιρώνιος ἠχώ,
μελάμφυλλά τ' ὄρη
δάσκια πετρώδεις τε νάπαι βρέμονται·
κύκλῳ δὲ περὶ σὲ κισσὸς
εὐπέταλος ἕλικι θάλλει. 1000

ΣΚΥΘΗΣ. ἐνταῦτα νῦν οἰμῶξι πρὸς τὴν αἰτρίαν.
ΜΝ. ὦ τοξόθ' ἱκετεύω σε.
ΣΚ. μή μ' ἱκετεῦσι σύ.
ΜΝ. χάλασον τὸν ἧλον.
ΣΚ. ἀλλὰ ταῦτα δρᾶσ' ἐγώ.
ΜΝ. οἴμοι κακοδαίμων, μᾶλλον ἐπικρούεις σύ γε.
ΣΚ. ἔτι μᾶλλο βοῦλις;
ΜΝ. ἀτταταῖ ἰατταταῖ· 1005
κακῶς ἀπόλοιο.
ΣΚ. σῖγα κακοδαίμων γέρον.
πέρ', ἐγὼ 'ξενίγκι πορμός, ἵνα πυλάξι σοι.
ΜΝ. ταυτὶ τὰ βέλτιστ' ἀπολέλαυκ' Εὐριπίδου.
ἔα· θεοί, Ζεῦ σῶτερ, εἰσὶν ἐλπίδες.
ἀνὴρ ἔοικεν οὐ προδώσειν, ἀλλά μοι 1010
σημεῖον ὑπεδήλωσε Περσεὺς ἐκδραμών,
ὅτι δεῖ με γίγνεσθ' Ἀνδρομέδαν· πάντως δέ μοι
τὰ δέσμ' ὑπάρχει. δῆλον οὖν ἔτ' ἔσθ' ὅτι
ἥξει με σώσων· οὐ γὰρ ἂν παρέπτατο.

---

[a] *The Scythian brings Mnesilochus in, fastened to his plank, and sets it up on the stage.*
[b] ἐνταῦθα, οἴμωζε, αἰθρίαν, (1002) ἱκετεύσῃς, (1003) δρῶ, (1005) μᾶλλον βούλῃ, (1007) φέρε ἐξενέγκω φορμόν, ἵνα φυλάξω σε.
[c] *Euripides makes a momentary appearance in the character of Perseus.* The third play to be caricatured is the famous

Over the joyous hills
the sweet strange melody ringing.
Hark! Cithaeron resounds,
Pleased the notes to prolong;
Hark! the bosky ravines
And the wild slopes thunder and roar,
Volleying back the song.
Round thee the ivy fair
With delicate tendril twines.[a]

SCYTHIAN. Dere now bemoany to de ouder air.[b]
MN. O, I entreat you.
SC. Nod endread me zu.
MN. Slack it a little.
SC. Dat is vat I does.
MN. O mercy! mercy! O, you drive it tighter.
SC. Dighder zu wiss him?
MN. Miserable me!
Out on you, villain.
SC. Zilence, bad ole man.
I'se fetch de mad, an' vatch zu comfibly.
MN. These are the joys Euripides has brought me![c]
O Gods! O Saviour Zeus! there's yet a hope.
Then he won't fail me! Out he flashed as Perseus.
I understand the signals, I'm to act
The fair Andromeda in chains. Ah, well,
Here are the chains, worse luck, wherewith to act her.
He'll come and succour me; he's in the wings.[d]

Andromeda; see Introduction. Andromeda, bound to the rock, laments to her friends, who answer her.

[d] Lit. "or he would not have flitted by." He probably does not enter until 1098, and the song given to E. in the translation belongs properly to Mn.

Euripides enters singing airily.

(ὡς Ἀνδρομέδα)

φίλαι παρθένοι φίλαι, 1015
πῶς ἂν ἀπέλθοιμι, καὶ
τὸν Σκύθην λάθοιμι;
κλύεις, ὦ προσᾴδουσα ταῖς ἐν ἄντροις,
κατάνευσον, ἔασον ὡς 1020
τὴν γυναῖκά μ' ἐλθεῖν.
ἄνοικτος ὅς μ' ἔδησε τὸν
πολυπονώτατον βροτῶν·
μόλις δὲ γραῖαν ἀποφυγὼν
σαπράν, ἀπωλόμην ὅμως. 1025
ὅδε γὰρ ὁ Σκύθης φύλαξ
πάλαι ἐφέστηκ', ὀλοὸν ἄφιλον
ἐκρέμασεν κόραξι δεῖπνον.
ὁρᾷς; οὐ χοροῖσιν, οὐδ' ὑφ' 1030
ἡλίκων νεανίδων [κη-
μῷ 'φέστηκ'] ἔχουσα ψῆφον,
ἀλλ' ἐν πυκνοῖς δεσμοῖσιν ἐμ-
πεπλεγμένη κήτει βορὰ
Γλαυκέτῃ πρόκειμαι.
γαμηλίῳ μὲν οὐ ξὺν
παιῶνι, δεσμίῳ δέ, 1035
γοᾶσθέ μ', ὦ γυναῖκες,—ὡς
μέλεα μὲν πέπονθα μέλεος,
ὦ τάλας ἐγώ, τάλας,
ἀπὸ δὲ συγγόνων ἄλλ' ἄνομα

---

[a] ἐξ Ἀνδρομέδας Εὐριπίδου· φίλαι παρθένοι, φίλαι μοι: Schol.

[b] 1019-21 are taken from the *Andromeda*, but the exact words cannot be restored (fr. 119, Nauck).

Euripides retires, and Mnesilochus commences a Euripidean monody, mostly composed of quotations from the "Andromeda," adapted to his own position.

[c] ἄνοικτος ὃς τεκών σε τὴν πολυπονωτάτην βροτῶν μεθῆκεν Ἅιδᾳ πατρὸς ὑπερθανεῖν, *Androm.* fr. 118.

EU. Now to peep, now to creep
Soft and slily through.
Maidens, pretty maidens,[a]
Tell me what I am to do.
Tell me how to glide
By the Scythian Argus-eyed,
And to steal away my bride.
Tell me, tell me, tell me, tell me,
tell me, tell me, tell.
Echo, always lurking in the cavern and the dell.[b]

MN. A cold unpitying heart had he
Who bound me here in misery.[c]
Hardly escaped from mouldy dame,
I'm caught and done for, just the same
Lo, the Scythian guard beside me,
Friendless, helpless, here he tied me ;
Soon upon these limbs of mine
Shall the greedy ravens dine.
Seest thou ? not to me belong
Youthful pleasures, dance and song,
Never, never more shall I
With my friends sweet law-suits try,[d]
But woven chains with many a link surround me,
Till Glaucetes,[e] that ravening whale, has found me.
Home I nevermore shall see ;
Bridal songs are none for me,
Nought but potent incantations ;
Sisters, raise your lamentations,
Woe, woe, woeful me,
Sorrow, and trouble, and misery.
Weeping, weeping, endless weeping,

[a] ὁρᾷς . . . νεανίδων, *Androm.* fr. 122. So also 1034, 1039 and probably most of the ode.
[e] A glutton, *cf. P.* 1008.

πάθεα—φῶτα λιτομέναν, πολυ- 1040
δάκρυτον Ἀίδα γόον φεύζουσαν
αἶ αἶ αἶ αἶ, ἔ, ἔ,
ὃς ἔμ' ἀπεξύρησε πρῶτον,
ὃς ἐμὲ κροκόεν εἶτ' ἐνέδυσεν,
ἐπὶ δὲ τοῖσδ', ἐς τόδ' ἀνέπεμψεν 1045
ἱερόν, ἔνθα γυναῖκες.
ἰώ μοι μοίρας ἄτεγκτε δαίμων·
ὢ κατάρατος ἐγώ.
τίς ἐμὸν οὐκ ἐπόψεται
πάθος ἀμέγαρτον ἐπὶ κακῶν παρουσίᾳ;
εἴθε με πυρφόρος αἰθέρος ἀστὴρ 1050
τὸν βάρβαρον ἐξολέσειεν.
οὐ γὰρ ἔτ' ἀθανάταν φλόγα λεύσσειν
ἐστὶν ἐμοὶ φίλον, ὡς ἐκρεμάσθην,
λαιμότμητ' ἄχη δαιμόνων, αἰόλαν
νέκυσιν ἔπι πορείαν. 1055

ΗΧΩ. χαῖρ', ὦ φίλη παῖ· τὸν δὲ πατέρα Κηφέα,
ὅς σ' ἐξέθηκεν, ἀπολέσειαν οἱ θεοί.

ΜΝ. σὺ δ' εἶ τίς, ἥτις τοὐμὸν ᾤκτειρας πάθος;

ΗΧΩ. Ἠχώ, λόγων ἀντῳδὸς ἐπικοκκάστρια,
ἥπερ πέρυσιν ἐν τῷδε ταὐτῷ χωρίῳ 1060
Εὐριπίδῃ καὐτὴ ξυνηγωνιζόμην.
ἀλλ', ὦ τέκνον, σὲ μὲν τὸ σαυτῆς χρὴ ποιεῖν,
κλαίειν ἐλεινῶς.

ΜΝ. σὲ δ' ἐπικλαίειν ὕστερον.

ΗΧΩ. ἐμοὶ μελήσει ταῦτά γ'. ἀλλ' ἄρχου λόγων.

ΜΝ. ὦ νὺξ ἱερὰ 1065

---

[a] The Scythian (βάρβαρον) is a surprise, diverting the curse from the speaker to his jailer.

[b] *A voice is heard from behind the scenes. It is the voice of Echo.*

Far from home and all I know,
Praying him who wronged me so.
O ! O ! Woe ! woe !
First with razor keen he hacks me,
Next in yellow silk he packs me,
Sends me then to dangerous dome,
Where the women prowl and roam.
O heavy Fate ! O fatal blow !
O woeful lot ! and lots of woe !
O, how they will chide me,
and gibe, and deride me !
And O that the flashing, and roaring, and dashing
Red bolt of the thunder
might smite me in sunder—
The Scythian[a] who lingers beside me !
For where is the joy of the sunshine and glow
To one who is lying, distracted and dying,
With throat-cutting agonies
riving him, driving him
Down, down to the darkness below.[b]

ECHO. O welcome, daughter ; but the Gods destroy
Thy father Cepheus, who exposed thee thus.

MN. O, who art thou that mournest for my woes ?

EC. Echo, the vocal mocking-bird of song,
I who, last year, in these same lists contended,
A faithful friend, beside Euripides.[c]
And now, my child, for thou must play thy part,
Make dolorous wails.

MN. And you wail afterwards ?

EC. I'll see to that ; only begin at once.

MN. [d] O Night most holy,

[c] When the *Andromeda* was exhibited. Andromeda in that play addressed her laments to Night (1065), and Echo answered her. Thus she "helped Euripides."

[d] This stanza comes from the *Andromeda* ; so 1070.

ὡς μακρὸν ἵππευμα διώκεις,
ἀστεροειδέα νῶτα διφρεύουσ'
αἰθέρος ἱερᾶς,
τοῦ σεμνοτάτου δι' Ὀλύμπου.

ΗΧΩ. δι' Ὀλύμπου.

ΜΝ. τί ποτ' Ἀνδρομέδα περίαλλα κακῶν 1070
μέρος ἐξέλαχον;

ΗΧΩ. μέρος ἐξέλαχον;

ΜΝ. θανάτου τλήμων.

ΗΧΩ. θανάτου τλήμων.

ΜΝ. ἀπολεῖς μ', ὦ γραῦ, στωμυλλομένη.

ΗΧΩ. στωμυλλομένη.

ΜΝ. νὴ Δί' ὀχληρά γ' εἰσήρρηκας 1075
λίαν.

ΗΧΩ. λίαν.

ΜΝ. ὦγάθ', ἔασόν με μονῳδῆσαι,
καὶ χαριεῖ μοι. παῦσαι.

ΗΧΩ. παῦσαι.

ΜΝ βάλλ' ἐς κόρακας.

ΗΧΩ. βάλλ' ἐς κόρακας.

ΜΝ τί κακόν;

ΗΧΩ. τί κακόν;

ΜΝ. ληρεῖς.

ΗΧΩ. ληρεῖς. 1080

ΜΝ. οἴμωζ'.

ΗΧΩ. οἴμωζ'.

ΜΝ. ὀτότυζ'.

ΗΧΩ. ὀτότυζ'.

ΣΚ. οὗτος σί λαλῖς;

O'er dread Olympus, vast and far,
In thy dark car
Thou journeyest slowly
Through Ether ridged with many a star.

EC. With many a star.

MN. Why on Andromeda ever must flow
Sorrow and woe ?

EC. Sorrow and woe ?

MN. Heavy of fate.

EC. Heavy of fate.

MN. Old woman, you'll kill me, I know, with your prate.

EC. Know with your prate.

MN. Why, how tiresome you are: you are going too far.

EC. You are going too far.

MN. Good friend, if you kindly will leave me in peace,[a]
You'll do me a favour, O prithee, cease.

EC. Cease.

MN. O, go to the crows !

EC. O, go to the crows !

MN. Why can't you be still ?

EC. Why can't you be still ?

MN. (*spitefully*) Old gossip !

EC. (*spitefully*) Old gossip !

MN. Lackaday !

EC. Lackaday !

MN. And alas !

EC. And alas ! [b]

SC.[c] O, vat does zu say ?

[a] In the tragedy, Andromeda says: *ἔασον, Ἀχοῖ, με σὺν φίλαις γόου πόθον λαβεῖν.*

[b] *The Scythian suddenly awakes to the fact that his prisoner is taking part in a conversation.*

[c] *τί λαλεῖς*, 1086 *πόθεν ἡ φωνή*, 1089 *κακκάσκι· καταγελᾷς* (Schol.), 1092 *φεύγει χαιρήσεις.*

ΗΧΩ. οὗτος σί λαλῖς;
ΣΚ. πρυτάνεις καλέσω.
ΗΧΩ. πρυτάνεις καλέσω.
ΣΚ. σί κακόν;
ΗΧΩ. σί κακόν; 1085
ΣΚ. πῶτε τὸ πωνή;
ΗΧΩ. πῶτε τὸ πωνή;
ΣΚ. σὺ λαλῖς;
ΗΧΩ. σὺ λαλῖς;
ΣΚ. κλαύσαι.
ΗΧΩ. κλαύσαι.
ΣΚ. κακκάσκι μοι;
ΗΧΩ. κακκάσκι μοι;
ΜΝ. μὰ Δί', ἀλλὰ γυνὴ πλησίον αὕτη. 1090
ΗΧΩ. πλησίον αὕτη.
ΣΚ. ποῦ 'στ' ἡ μιαρά; καὶ δὴ πεύγει.
ποῖ ποῖ πεύγεις; οὐ καιρήσεις.
ΗΧΩ. οὐ καιρήσεις.
ΣΚ. ἔτι γὰρ γρύζεις;
ΗΧΩ. ἔτι γὰρ γρύζεις; 1095
ΣΚ. λαβὲ τὴ μιαρά.
ΗΧΩ. λαβὲ τὴ μιαρά.
ΣΚ. λάλο καὶ κατάρατο γύναικο.
ΕΥ. (ὡς Περσεύς) ὦ θεοὶ τίν' ἐς γῆν βαρβάρων ἀφίγμεθα
ταχεῖ πεδίλῳ; διὰ μέσου γὰρ αἰθέρος
τέμνων κέλευθον, πόδα τίθημ' ὑπόπτερον, 1100
Περσεύς, πρὸς Ἄργος ναυστολῶν, τὸ Γοργόνος
κάρα κομίζων.
ΣΚ. σί λέγι; τὴ Γόργος πέρι

[a] *Euripides enters in the guise of Perseus.*

EC. O, vat does zu say?
SC. I'se calls de police.
EC. I'se calls de police.
SC. Vat nosense is dis?
EC. Vat nosense is dis?
SC. Vy, vere is de voice?
EC. Vy, vere is de voice?
SC. (*to Mn.*) Vos id zu?
EC. Vos id zu?
SC. Zu'll catch id.
EC. Zu'll catch id.
SC. Does zu mocksh?
EC. Does zu mocksh?
MN. 'Tisn't I, I declare: it is that woman there.
EC. It is that woman there.
SC. Vy, vere is de wretch?
Me mush catch, me mush catch.
Her's a gone, her's a fled.
EC. Her's a gone, her's a fled.
SC. Zu'll a suffer for dis.
EC. Zu'll a suffer for dis.
SC. Vat again?
EC. Vat again?
SC. Zeege ole o' de mix.
EC. Zeege ole o' de mix.
SC. Vat a babbled an' talketing ooman.[a]
EU. [b]Ah me, what wild and terrible coast is this?
Plying the pathless air with wingèd feet,
Steering for Argos, bearing in my hand
The Gorgon's head—
SC. Vat dat zu say o' Gorgo?

[b] All E.'s speech comes from the *Andromeda*; so 1105 (fr. 124-125). In the *Andromeda*, Perseus sees the maiden and a dialogue ensues. Doubtless he attempts to loose her after slaying the monster.

τὸ γραμματέο σὺ τὴ κεπαλή;

ΕΥ. τὴν Γοργόνος

ἔγωγε φημί.

ΣΚ. Γοργό τοι κἀγὼ λέγι.

ΕΥ. ἔα· τίν' ὄχθον τόνδ' ὁρῶ καὶ παρθένον 1105

θεαῖς ὁμοίαν ναῦν ὅπως ὡρμισμένην;

ΜΝ. ὦ ξένε, κατοίκτειρόν με τὴν παναθλίαν,

λῦσόν με δεσμῶν.

ΣΚ. οὐκὶ μὶ λαλῆσι σύ;

κατάρατο τολμᾷς ἀποτανουμένη λαλᾷς;

ΕΥ. ὦ παρθέν' οἰκτείρω σὲ κρεμαμένην ὁρῶν. 1110

ΣΚ. οὐ παρτέν' ἐστίν, ἀλλ' ἁμαρτωλὴ γέρων,

καὶ κλέπτο καὶ πανοῦργο.

ΕΥ. ληρεῖς ὦ Σκύθα.

αὕτη γάρ ἐστιν Ἀνδρομέδα παῖς Κηφέως.

ΣΚ. σκέψαι τὸ κύστο· μή τι μικτὸν παίνεται;

ΕΥ. φέρε δεῦρό μοι τὴν χεῖρ', ἵν' ἅψωμαι κόρης· 1115

φέρε, Σκύθ'· ἀνθρώποισι γὰρ νοσήματα

ἅπασίν ἐστιν· ἐμὲ δὲ καὐτὸν τῆς κόρης

ταύτης ἔρως εἴληφεν.

ΣΚ. οὐ ζηλῶσί σε·

ἀτὰρ εἰ τὸ πρωκτὸ δεῦρο περιεστραμμένον,

οὐκ ἐπτόνησά σ' αὐτὸ πυγίζεις ἄγων. 1120

ΕΥ. τί δ' οὐκ ἐᾷς λύσαντά μ' αὐτήν, ὦ Σκύθα,

πεσεῖν ἐς εὐνὴν καὶ γαμήλιον λέχος;

ΣΚ. εἰ σπόδρ' ἐπιτυμεῖς τὴ γέροντο πύγισο,

τὴ σανίδο τρήσας ἐξόπιστο πρώκτισον.

ΕΥ. μὰ Δί', ἀλλὰ λύσω δεσμά.

---

[a] τί λέγεις; τοῦ Γόργου φέρεις τοῦ γραμματέως τὴν κεφαλήν. For Gorgon's head he substitutes "the head of Gorgias the writer," that is, the famous rhetorician of Leontini, who was then living at Athens. *Cf.* Plato, *Symposium*, ch. xx.

Dat zu has gots de writer Gorgo's head? [a]

EU. "Gorgon," I say.

SC. An' me says "Gorgo" too.

EU. Alas, what crag is this, and lashed upon it
What maiden, beautiful as shapes divine,
A lovely craft too rudely moored?

MN. [b] O stranger,
Pity the sorrows of a poor young woman,
And loose my bonds.

SC.[c] Vat, vill zu no be quiet?
Vat, talkee, talkee, ven zu're goin' to die?

EU. Fair girl, I weep to see thee hanging there.

SC. Disn't von gal: dis von ole vilain man,
Von vare bad rascal fellow.

EU. Scythian, peace!
This is Andromeda, King Cepheus' daughter.

SC. Von dawder! Dis? Vare obvious man, metinks.[d]

EU. O, reach thy hand, and let me clasp my love;
O Scythian, reach. Ah me, what passionate storms
Toss in men's souls; and as for mine, O lady,
Thou art my love!

SC.[e] Me nod admire zure dasde.
Sdill zu may tiss her, if zu wiss id, dere.

EU. Hard-hearted Scythian, give me up my love,
And I will take her,—take her aye to wife.

SC.[f] Tiss her, me says; me nod objex to dat.

EU. Ah me, I'll loose her bonds.

[b] *Andromeda*, fr. 128.

[c] *οὐχὶ μὴ λαλήσεις, λαλῆσαι*, 1114 *τὸν κύσθον, μικρὸν φαίνεται.*

[d] Lit. specta penem hunc: num tibi parvus videtur?

[e] *εἰ μὴ τὸ νῶτον ἦν πρὸς τῇ σανίδι, ἀλλὰ πρὸς ἡμᾶς ἐτέτραπτο, οὐκ ἄν σοι ἐφθόνησα ἀπαγαγόντι περανεῖν*: Schol. Lines 1119–20: si podex huc conversus esset, non tibi inviderem, quin praecideres.

[f] *εἰ σφόδρα ἐπιθυμεῖς τὸν γέροντα πυγίσαι, τὴν σανίδα τρήσας ἐξόπισθε πρώκτισον*: tabula perforata a tergo culum divide.

ΣΚ. μαστιγῶ σ᾽ ἄρα. 1125

ΕΥ. καὶ μὴν ποιήσω τοῦτο.

ΣΚ. τὸ κεπαλή σ᾽ ἄρα
τὸ ξιπομάκαιραν ἀποκεκόψο τουτοῖ[a]

ΕΥ. αἶ αἶ τί δράσω; πρὸς τίνας στρεφθῶ λόγους;
ἀλλ᾽ οὐκ ἂν ἐνδέξαιτο βάρβαρος φύσις.
σκαιοῖσι γάρ τοι καινὰ προσφέρων σοφὰ[b] 1130
μάτην ἀναλίσκοις ἄν, ἀλλ᾽ ἄλλην τινὰ
τούτῳ πρέπουσαν μηχανὴν προσοιστέον.

ΣΚ. μιαρὸς ἀλώπηξ, οἷον ἐπιτήκιζέ[c] μοι.

ΜΝ. μέμνησο Περσεῦ μ᾽ ὡς καταλείπεις ἀθλίαν.

ΣΚ. ἔτι γὰρ σὺ τὴ μάστιγαν ἐπιτυμεῖς λαβεῖν; 1135

ΧΟ. Παλλάδα τὴν φιλόχορον ἐμοὶ
δεῦρο καλεῖν νόμος ἐς χορόν,
παρθένον ἄζυγα κούρην,
ἣ πόλιν ἡμετέραν ἔχει [στρ. α 1140
καὶ κράτος φανερὸν μόνη
κληδοῦχός τε καλεῖται.
φάνηθ᾽ ὦ τυράννους
στυγοῦσ᾽ ὥσπερ εἰκός.
δῆμός τοί σε καλεῖ γυναι- [ἀντ. α 1145
κῶν· ἔχουσα δέ μοι μόλοις
εἰρήνην φιλέορτον.

ἥκετέ τ᾽ εὔφρονες ἵλαοι, [στρ. β
πότνιαι, ἄλσος ἐς ὑμέτερον,
οὗ δὴ ἀνδράσιν οὐ θέμις εἰσορᾶν 1150
ὄργια σεμνὰ θεαῖν, ἵνα λαμπάσι

---

[a] *τὴν κεφαλήν σου τῇ ξιφομαχαίρᾳ ἀποκόψω ταύτῃ.*

[b] Line 1130 is from Eur. *Medea*, 299.

[c] *ἐπιθήκιζε.*

SC. Zu bedder nod.

EU. Ah me, I will.

SC.[a] Den, me'se cut off zure head.
Me draw de cudless, and zu die, zu dead.

EU. Ah, what avails me? Shall I make a speech?
His savage nature could not take it in.
True wit and wisdom were but labour lost
On such a rude barbarian.[b] I must try
Some more appropriate, fitter stratagem.

(*He goes out.*)

SC. O, de vile vox! He jocket me vare near.[c]

MN. O, Perseus, Perseus, wilt thou leave me so?

SC. Vat, does zu askin' for de vip again?

CH. Pallas we call upon,
Chastest and purest one,
Maiden and Virgin, our
Revels to see:
Guarding our portals
Alone of Immortals,
Mightily, potently,
Keeping the key.
Hater of Tyranny,
Come, for we call thee, we
Women in Chorus.
Bring Peace again with thee,
Jocundly, merrily,
Long to reign o'er us.

Sacred, unearthly ones,
Awfullest Shades,
Graciously, peacefully,
Come to your glades.
Man must not gaze on the
Rites at your shrine,

φαίνετον ἄμβροτον ὄψιν.
μόλετον ἔλθετον, ἀντόμεθ' ὦ [ἀντ. β 1155
Θεσμοφόρω πολυποτνία,
εἰ καὶ πρότερόν ποτ' ἐπηκόω
ἤλθετον, ἔλθετε νῦν, ἀφίκεσθ' ἱκε-
τεύομεν ἐνθάδε χἡμῖν.

ΕΥ. γυναῖκες εἰ βούλεσθε τὸν λοιπὸν χρόνον 1160
σπονδὰς ποιήσασθαι πρὸς ἐμέ, νυνὶ πάρα,
ἐφ' ᾧτ' ἀκοῦσαι μηδὲν ὑπ' ἐμοῦ μηδαμὰ
κακὸν τὸ λοιπόν. ταῦτ' ἐπικηρυκεύομαι.
ΧΟ. χρείᾳ δὲ ποίᾳ τόνδ' ἐπεισφέρεις λόγον;
ΕΥ. ὅδ' ἐστίν, οὑν τῇ σανίδι, κηδεστὴς ἐμός. 1165
ἢν οὖν κομίσωμαι τοῦτον, οὐδὲν μοῦ ποτε
κακῶς ἀκούσετ'· ἢν δὲ μὴ πίθησθέ μοι,
ἃ νῦν ὑποικουρεῖτε, τοῖσιν ἀνδράσιν
ἀπὸ τῆς στρατιᾶς παροῦσιν ὑμῶν διαβαλῶ.
ΧΟ. τὰ μὲν παρ' ἡμῶν ἴσθι σοι πεπεισμένα· 1170
τὸν βάρβαρον δὲ τοῦτον αὐτὸς πεῖθε σύ.
ΕΥ. ἐμὸν ἔργον ἐστίν· καὶ σόν, ὦλάφιον, ἅ σοι
καθ' ὁδὸν ἔφραζον ταῦτα μεμνῆσθαι ποιεῖν.
πρῶτον μὲν οὖν δίελθε κἀνακόλπασον.
σὺ δ', ὦ Τερηδών, ἐπαναφύσα Περσικόν. 1175
ΣΚ. τί τὸ βόμβο τοῦτο; κῶμο τίς ἀνεγεῖρί μοι;
ΕΥ. ἡ παῖς ἔμελλε προμελετᾶν, ὦ τοξότα.
ὀρχησομένη γὰρ ἔρχεθ' ὡς ἄνδρας τινάς.
ΣΚ. ὀρκῆσι καὶ μελετῆσι, οὐ κωλύσ' ἐγώ.

---

[a] *Euripides comes in, dressed as an old music-woman.*
[b] The name of some piper. [c] ὁ βόμβος, κῶμον ἀνεγείρει.
[d] (1179) ὀρχησάσθω καὶ μελετησάτω· οὐ κωλύσω ἐγώ. ὡς ἐλαφρά, ὥσπερ ψύλλα κατὰ τὸ κώδιον. (1183) ναιχί, κάθησο θυγάτριον· ὡς στέριφον τὸ τιτθίον. (1187) κλαύσῃ, ἀνακύπτει

Torch-glimmer flashing o'er
Features divine.
Come, for we're pouring
Imploring, adoring,
Intense veneration ;
Dawn on your worshippers,
Givers of Home and our
Civilization.[a]

EU. Ladies, I offer terms. If well and truly
Your honourable sex befriend me now,
I won't abuse your honourable sex
From this time forth for ever. This I offer.

CH. (*suspiciously*) But what's your object in proposing this ?

EU. That poor old man there, he's my poor old cousin.
Let him go free, and nevermore will I
Traduce your worthy sex ; but if you won't,
I'll meet your husbands coming from the Wars,
And put them up to all your goings-on.

CH. We take your terms, so far as we're concerned,
But you yourself must manage with the Scythian.

EU. I'll manage *him*. Now, Hop-o'-my-thumb, come forward,

(*A dancing-girl enters.*)

And mind the things I taught you on the way.
Hold up your frock : skip lightly through the dance.
The Persian air, Teredon,[b] if you please.

SC.[c] Vy, vat dis buzbuz ? revels come dis vay ?

EU. She's going to practise, Scythian, that is all.
She's got to dance in public by-and-by.

SC.[d] Yesh, practish, yesh. Hoick ! how se bobs about !

καὶ παρακύπτει ἀπεψωλημένον. εἶεν· καλὸν τὸ σχῆμα περὶ τὸ πόσθιον.

ὡς ἐλαπρός, ὥσπερ ψύλλο κατὰ τὸ κώδιο. 1180

ΕΥ. φέρε, θοἰμάτιον κατάθου μέν, ὦ τέκνον, τοδί·
καθιζομένη δ' ἐπὶ τοῖσι γόνασι τοῦ Σκύθου,
τὼ πόδε πρότεινον, ἵν' ὑπολύσω.

ΣΚ. ναῖκι ναὶ
κάτησο κάτησο, ναῖκι ναί, τυγάτριον.
οἴμ' ὡς στέριπο τὸ τιττί', ὥσπερ γογγύλη. 1185

ΕΥ. αὔλει σὺ θᾶττον· ἔτι δέδοικας τὸν Σκύθην;

ΣΚ. καλό γε τὸ πυγή. κλαῦσί γ' ἂν μὴ 'νδον μένῃς.
ἀνακύπτι καὶ παρακύπτι ἀπεψωλημένος·
εἶεν· καλὴ τὸ σκῆμα περὶ τὸ πόστιον.

ΕΥ. καλῶς ἔχει. λαβὲ θοἰμάτιον· ὥρα 'στὶ νῷν
ἤδη βαδίζειν.

ΣΚ. οὐκὶ πιλῆσι πρῶτά με; 1190

ΕΥ. πάνυ γε· φίλησον αὐτόν.

ΣΚ. ὂ ὂ ὂ παπαπαπαῖ,
ὡς γλυκερὸ τὸ γλῶσσ', ὥσπερ Ἀττικὸς μέλις.
τί οὐ κατεύδει παρ' ἐμέ;

ΕΥ. χαῖρε τοξότα,
οὐ γὰρ γένοιτ' ἂν τοῦτο.

ΣΚ. ναὶ ναὶ γρᾴδιο.
ἐμοὶ κάρισο σὺ τοῦτο.

ΕΥ. δώσεις οὖν δραχμήν; 1195

ΣΚ. ναὶ ναῖκι δῶσι.

ΕΥ. τἀργύριον τοίνυν φέρε.

ΣΚ. ἀλλ' οὐκ ἔκωδέν· ἀλλὰ τὸ συβήνην λαβέ.
ἔπειτα κομίζις αὖτις; ἀκολούτι, τέκνον.
σὺ δὲ τοῦτο τήρει τὴ γέροντο, γρᾴδιο.
ὄνομα δέ σοι τί ἔστιν;

ΕΥ. Ἀρτεμισία. 1200

ΣΚ. μεμνῆσι τοίνυν τοὔνομ'· Ἀρταμουξία.

Now here, now dere : von vlea upon de planket.

EU. Just stop a moment ; throw your mantle off ;
Come, sit you down beside the Scythian here,
And I'll unloose your slippers. That will do.
We must be moving homeward.[a]

SC.[b] May I tiss her ?

EU. Once, only once.

SC. (*kissing her*) O, O, vat vare sweet tiss !
Dat's vare moche sweeter dan zure Attish honies.
Dooze let me tiss her tecon time, ole lady.

EU. No, Scythian, no ; we really can't allow it.

SC. O doozy, doozy, dear ole lady, doozy.

EU. Will you give silver for one kiss ?

SC.[c] Yesh ! yesh !

EU. Well, p'raps on that consideration, Scythian,
We won't object ; but give the silver first.

SC.[d] Silver ? Vy, vere ? I'se got none. Take dis bow-cus.
Zu, vat I call zu ?

EU. Artemisia.

SC. Yesh. Hartomixer.

[a] Lines 1183-1189. SC. Nae, sede, sede, nae, filiola. Hei mihi, quam firmae sunt papillae, instar rapae! EU. Cane tu ocius. An adhuc Scytham times? SC. Pulchrae hercle sunt nates. (*Mutonem ipsum allocutus*) Male tibi erit, nisi sub veste manebis. Sursum deorsum movetur nudatus. Esto: pulchra est species mentulae. EU. Recte est: cape vestem, tempus est iam nobis abeundi.

[b] *φιλήσεις.* [c] *δώσω.*

[d] *ἔχω οὐδέν, σιβύνην* "bow-case," *κομίζεις, ἀκολούθει,* (1201) *μεμνήσομαι.*

ΕΥ. Ἑρμῆ δόλιε, ταυτὶ μὲν ἔτι καλῶς ποιεῖς.
σὺ μὲν οὖν ἀπότρεχε, παιδάριον τουτὶ λαβών·[a]
ἐγὼ δὲ λύσω τόνδε. σὺ δ' ὅπως ἀνδρικῶς
ὅταν λυθῇς τάχιστα, φεύξει, καὶ τενεῖς 1205
ὡς τὴν γυναῖκα καὶ τὰ παιδί' οἴκαδε.

ΜΝ. ἐμοὶ μελήσει ταῦτά γ', ἢν ἅπαξ λυθῶ.

ΕΥ. λέλυσο. σὸν ἔργον, φεῦγε πρὶν τὸν τοξότην
ἥκοντα καταλαβεῖν.

ΜΝ. ἐγὼ δὴ τοῦτο δρῶ.

ΣΚ. ὦ γρᾴδι' ὡς καρίεντό σοι τὸ τυγάτριον, 1210
κοὐ δύσκολ' ἀλλὰ πρᾶο. ποῦ τὸ γρᾴδιο;
οἴμ' ὡς ἀπόλωλο· ποῦ τὸ γέροντ' ἐντευτενί;
ὦ γρᾴδι', ὦ γρᾷ'. οὐκ ἐπαινῶ γρᾴδιο.
'Αρταμουξία.
διέβαλλέ μ' ὁ γραῦς. ἀπότρεκ' ὡς τάκιστα σύ·
ὀρτῶς δὲ συβήνη 'στί· καταβηνῆσι γάρ. 1215
οἴμοι,
τί δρᾶσι; ποῖ τὸ γρᾴδι'; 'Αρταμουξία.[b]

ΧΟ. τὴν γραῦν ἐρωτᾷς ἣ 'φερεν τὰς πηκτίδας;

ΣΚ. ναὶ ναῖκι. εἶδες αὐτό;

ΧΟ. ταύτῃ γ' οἴχεται
αὐτή τ' ἐκείνη καὶ γέρων τις εἵπετο.

ΣΚ. κροκῶτ' ἔκοντο τὴ γέροντο;

ΧΟ. φήμ' ἐγώ. 1220
ἔτ' ἂν καταλάβοις, εἰ διώκοις ταυτηί.

ΣΚ. ὦ μιαρὸ γρᾶο· πότερα τρέξι τὴν ὀδό;
'Αρταμουξία.

---

[a] *Hop-o'-my-thumb runs out. The Scythian flings his bow-case to Euripides and runs after her.*

[b] *Euripides and Mnesilochus leave the stage. They are hardly out of sight when the Scythian returns.*

EU. Hillo, what's that? She's off.
SC. I'se fetch her pack; zu, look to bad ole man.[a]
EU. O tricky Hermes, you befriend me still.
Good-bye, old Scythian; catch her if you can.
Meanwhile I'll free your prisoner: and do you
(*to Mn.*) Run like a hero, when I've loosed your bonds,
Straight to the bosom of your family.
MN. Trust me for that, so soon as these are off.
EU. There then, they are off: now run away, before
The Scythian come and catch you.
MN. Won't I just![b]
SC.[c] Ole lady, here's—vy, vere's ole lady fannish?
Vere's dat ole man? O bah, I smells de trick.
Ole lady, dis vare bad o' zu, ole lady!
Me nod expex dis of zu. Bad ole lady.
Hartomixer!
Bow-cusses? Yesh, zu von big howcus-bowcus.[d]
Vat sall I does? vere can ole lady was?
Hartomixer!
CH. Mean you the ancient dame who bore the lute?
SC. Yesh, does zu saw her?
CH. Yes, indeed I did.
She went *that* way: there was an old man with her.
SC.[e] Von yellow-shilk ole man?
CH. Exactly so.
I think you'll catch them if you take *that* road.
SC. Vare bad ole lady, did se vich vay run?
Hartomixer!

[c] χαρίεν, σου, δύσκολον, πρᾷον, ἀπόλωλα, ὁ γέρων ἐντευθενί· ἀπότρεχε, τάχιστα.

[d] Line 1215: ὀρθῶς σιβύνη ἐστί, κατεβίνησε γάρ, "well is it named, for it has played me a foul trick" (σι-βύνη, ἐ-βίνησε).

[e] κροκωτὸν ἔχων ὁ γέρων.

ΧΟ. ὀρθὴν ἄνω δίωκε. ποῖ θεῖς; οὐ πάλιν.
τῃδὶ διώξεις; τοὔμπαλιν τρέχεις σύ γε.
ΣΚ. κακόδαιμον, ἀλλὰ τρέξι 'Αρταμουξία. 1225
ΧΟ. τρέχε νυν, τρέχε νυν, κατὰ τοὺς κόρακας, ἐπουρίσας.
ἀλλὰ πέπαισται μετρίως ἡμῖν·
ὥσθ' ὥρα δῆτ' ἐστὶ βαδίζειν
οἴκαδ' ἑκάστῃ.
τὼ Θεσμοφόρω δ' ἡμῖν ἀγαθὴν 1230
τούτων χάριν ἀνταποδοίτην.

---

[a] *They are of course misdirecting him; notwithstanding which, he seems likely, in his flurry, to stumble on the right road.*

CH. Straight up the hill; no, no, not that direction.[a]
You're going wrong: see, that's the way she went.

SC. O dear, O dear, but Hartomixer runnish.

(*He runs out the wrong way.*)

CH. Merrily, merrily, merrily on
to your own confusion go.
But we've ended our say,
and we're going away,
Like good honest women,
straight home from the Play.
And we trust that the twain-
Home-givers will deign
To bless with success our performance to-day.

THE ECCLESIAZUSAE

INTRODUCTION

There is no direct evidence of the date of this Comedy; but the allusions made in the play itself, and the Scholiasts' comments, make it clear that it was exhibited in 393 B.C., when Eubulides was archon.

After the Peloponnesian War, Athens remained for about nine years, 404–395 B.C., in a state of humiliation and subjection to Sparta. The Spartans had behaved with great magnanimity, in refusing to destroy Athens utterly; but by so doing, they gave offence to Thebes and Corinth. These states never again supported the Spartan League; they refused to help in opposing Thrasybulus, and later in a war against Elis, nor would they join in the expedition of Agesilaus to Asia Minor; in fact, the Boeotians offered him a direct affront, when he attempted, in remembrance of the Trojan War, to sacrifice at Aulis. Hence in 395, when the Phocians appealed for help against Thebes, Sparta summoned her allies to invade Boeotia: Corinth alone refused. The Boeotians appealed to Athens to form a league against Sparta. "It must have been a time for great searchings of heart amongst the wisest Athenians; and Thrasybulus, then the most eminent leader of the people, seems to have been seriously perplexed and uncertain which course it would be most prudent to

adopt. For this was doubtless the occasion on which he first promised the Lacedaemonians to speak in their favour, and then, changing his mind, excused himself on the ground of sudden indisposition" (*Eccl.* 356).[a] However, the League against Sparta was formed, and Athenian troops at once set out for Haliartus; arriving indeed too late for the battle in which Lysander perished, but in time to aid in driving out the army of Pausanias without another battle.

"Here then we find an alliance which precisely answers to the description given in the speech of Praxagora."[b] At first all went well; but the great battle of Corinth (394) resulted in the defeat of the League. Agesilaus, returning from Asia, defeated the League again at Coronea. "It was at this juncture, at the commencement of the year 393, that Praxagora comes forward, in the play before us, to condemn the vacillating policy of the men, and to propose that the government of Athens should henceforth be entrusted to the women, as the more stable and conservative sex."[c]

A year later Conon, who had already in 393 won the naval victory of Cnidus, returned to Athens, bringing the Persian fleet and Persian gold; the Long Walls and the fortifications of the Peiraeus were restored, and Athens was delivered from her anxieties. This is why Conon's name is associated with the League; and why 392 B.C. is too late a date for the play.

We have yet to discover why Praxagora, the apostle of conservatism, develops in this play "a

[a] Rogers, Introduction, p. xiv.
[b] *Ibid.* p. xv. See 193 and n. [c] *Ibid.* p. xviii.

scheme so startling and so novel, as to throw into the shade the wildest extravagances of the men. It is a scheme of naked socialism, involving the community of goods, the abolition of marriage, and (what is inaccurately called) the community of women." [a] It seems "impossible to doubt that the cause is to be found in the appearance, whilst Aristophanes was engaged on the *Ecclesiazusae*, of the *Republic* of Plato, or at all events of that part of the work which now constitutes Books II. to V. (inclusive) of the *Republic*." [b] Aristophanes was not the man to let pass such a delightful subject for caricature. Many similarities of thought and diction will be found. At the same time, of course, the comedian alters or exaggerates to suit his purpose; thus the Platonic communism was confined to the φύλακες, or Guardians of the State, and there is nothing in Plato resembling promiscuous intercourse between the sexes, until the members of this class had passed their prime.

[a] Rogers, Introduction, p. xxii.

[b] *Ibid.* p. xxii. See notes on 597, 612, 636, 657.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΠΡΑΞΑΓΟΡΑ

ΓΥΝΗ Α

ΓΥΝΗ Β

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ

ΒΛΕΠΥΡΟΣ, *ἀνὴρ Πραξαγόρας*

ΑΝΗΡ *γυναικὸς* Β

ΧΡΕΜΗΣ

ΚΗΡΥΞ

ΓΡΑΥΣ Α

ΓΡΑΥΣ Β

ΓΡΑΥΣ Γ

ΜΕΙΡΑΞ

ΝΕΑΝΙΑΣ

ΘΕΡΑΠΑΙΝΑ *Πραξαγόρας*

ΕΚΚΛΗΣΙΑΖΟΥΣΑΙ

ΠΡΑΞΑΓΟΡΑ. Ὦ λαμπρὸν ὄμμα τοῦ τροχηλάτου λύχνου
κάλλιστ' ἐν εὐσκόποισιν ἐξηρτημένον,
γονάς τε γὰρ σὰς καὶ τύχας δηλώσομεν·
τροχῷ γὰρ ἐλαθεὶς κεραμικῆς ῥύμης ὕπο
μυκτῆρσι λαμπρὰς ἡλίου τιμὰς ἔχεις· 5
ὅρμα φλογὸς σημεῖα τὰ ξυγκείμενα.
σοὶ γὰρ μόνῳ δηλοῦμεν, εἰκότως, ἐπεὶ
κἀν τοῖσι δωματίοισιν Ἀφροδίτης τρόπων
πειρωμέναισι πλησίον παραστατεῖς,
λορδουμένων τε σωμάτων ἐπιστάτην 10
ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.
μόνος δὲ μηρῶν εἰς ἀπορρήτους μυχοὺς
λάμπεις, ἀφεύων τὴν ἐπανθοῦσαν τρίχα·
στοάς τε καρποῦ βακχίου τε νάματος
πλήρεις ὑποιγνύσαισι συμπαραστατεῖς· 15
καὶ ταῦτα συνδρῶν οὐ λαλεῖς τοῖς πλησίον.

---

[a] "*The stage represents an Athenian street, with three houses in the background, the houses of Blepyrus, Chremes, and the husband of the Second Woman. The hour is 3* A.M. *and the stars are still visible in the sky. A young and delicate woman, clad in masculine attire, is standing in the street, hanging up a lighted lamp in some conspicuous place. The woman is Praxagora, the wife of Blepyrus, who has just left her husband asleep within, and has come out wearing his garments, with his sturdy walking-stick in her hand, and his red Laconian shoes upon her feet. And the lamp is to serve as a*

THE ECCLESIAZUSAE[a]

PRAXAGORA. O glowing visage of the earthen lamp,
On this conspicuous eminence well-hung,—
(For through thy fates and lineage will we go,
Thou, who, by whirling wheel of potter moulded,
Dost with thy nozzle do the sun's bright duty)—
Awake the appointed signal of the flame!
Thou only knowest it, and rightly thou,
For thou alone, within our chambers standing,
Watchest unblamed the mysteries of love.[b]
Thine eye, inspector of our amorous sports,[c]
Beholdeth all, and no one saith *Begone!*
Thou comest, singeing, purifying all
The dim recesses which none else may see;
And when the garners, stored with corn and wine,
By stealth we open, thou dost stand beside us.
And though thou knowest all this, thou dost not peach

signal to other Athenian women who have agreed to meet her here before the break of day. No one is yet in sight: and while she is expecting their arrival, she apostrophizes the lamp in mock-heroic style, using such language as in tragedy might be addressed to the sun or moon or to some divine or heroic personage. According to the Scholiast the poet, in this opening speech, is glancing at some passage in the tragedies either of Agathon or of Dicaeogenes": R.

[b] "The words Ἀφροδίτης τρόποι are equivalent to σχήματα συνουσίας. In passages like these the translation is not intended to give the precise sense of the original": R.

[c] λοοδουμένων = curvatorum.

ἀνθ' ὧν συνείσει καὶ τὰ νῦν βουλεύματα,
ὅσα Σκίροις ἔδοξε ταῖς ἐμαῖς φίλαις.
ἀλλ' οὐδεμία πάρεστιν ἃς ἥκειν ἐχρῆν.
καίτοι πρὸς ὄρθρον γ' ἐστίν· ἡ δ' ἐκκλησία
αὐτίκα μάλ' ἔσται· καταλαβεῖν δ' ἡμᾶς ἕδρας,
ἃς Φυρόμαχός ποτ' εἶπεν, εἰ μέμνησθ' ἔτι,
δεῖ τὰς ἑταίρας κἀγκαθιζομένας λαθεῖν.
τί δῆτ' ἂν εἴη; πότερον οὐκ ἐρραμμένους
ἔχουσι τοὺς πώγωνας, οὓς εἴρητ' ἔχειν;
ἢ θαἰμάτια τἀνδρεῖα κλεψάσαις λαθεῖν
ἦν χαλεπὸν αὐταῖς; ἀλλ' ὁρῶ τονδὶ λύχνον
προσιόντα. φέρε νυν ἐπαναχωρήσω πάλιν,
μὴ καί τις ὢν ἀνὴρ ὁ προσιὼν τυγχάνῃ.

ΓΥΝΗ. Α. ὥρα βαδίζειν, ὡς ὁ κῆρυξ ἀρτίως
ἡμῶν προσιόντων δεύτερον κεκόκκυκεν.

ΠΡ. ἐγὼ δέ γ' ὑμᾶς προσδοκῶσ' ἐγρηγόρειν
τὴν νύκτα πᾶσαν. ἀλλὰ φέρε, τὴν γείτονα
τήνδ' ἐκκαλέσωμαι, θρυγονῶσα τὴν θύραν.
δεῖ γὰρ τὸν ἄνδρ' αὐτῆς λαθεῖν.

ΓΥ. Β. ἤκουσά τοι
ὑποδουμένη τὸ κνῦμά σου τῶν δακτύλων,
ἅτ' οὐ καταδαρθοῦσ'. ὁ γὰρ ἀνήρ, ὦ φιλτάτη,

---

[a] "The parasol festival; a festival celebrated by the women alone, at midsummer, in the month Scirophorion, in honour of Athene Sciras. The place of its celebration seems to have been a spot on the Sacred Way just outside the gates of Athens, where was the tomb of Scirus, the Dodonaean seer; and near it a Temple of Athene Sciras. It was attended by the priestess of Athene, the priest of the Sun, and the priest of Erechtheus who came down from the Acropolis bearing the sacred white parasol, *σκιάδειον λευκὸν ὃ λέγεται Σκῖρον*: Scholiast. *Cf. T.* 834, 835": R.

[b] A reference to one of the tragedies spoken of on 1, above, in which P. seems to have ordered his *ἑταίρους* to lie in ambush, to

Therefore our plans will we confide to thee,
What at the Scira [a] we resolved to do.
Ah, but there's no one here who should be here.
Yet doth it draw towards daybreak; and the Assembly
Full soon will meet; and we frail womankind
Must take the seats Phyromachus assigned us
(You don't forget ?) and not attract attention.[b]
What can the matter be ? Perchance their beards
Are not stitched on, as our decree commanded,
Perchance they found it difficult to steal
Their husband's garments. Stay! I see a lamp
Moving this way. I will retire and watch,
Lest it should haply be some MAN approaching ! [c]

FIRST WOMAN. It is the hour to start. As I was coming
I heard the herald give his second—crow.[d]

PR. I have been waiting, watching for you all
The whole night long; and now I'll summon forth
My neighbour here, scratching her door so gently
As not to rouse her husband.

SECOND WOMAN.[e] Yea, I heard
(For I was up and putting on my shoes)
The stealthy creeping of thy finger-nail.

which Aristophanes gives a new turn by saying ἑταίρας. Probably εἰ μέμνησθ' ἔτι was part of the speech; it is not appropriate here.

[c] *She conceals herself: enter woman with lamp.*

[d] *Praxagora reappears.*

[e] "The women who during the next sixteen lines keep dropping in, either singly or in small groups, are in my opinion all members of the Chorus making their way to the orchestra. They are probably twelve in all, forming a semichorus, and representing that section of Praxagora's followers which dwelt within the city walls. The other section, the women from the country, enter in a body, infra 300, singing their entrance song. Then the two semichoruses coalesce and become the full Chorus of the play. And the speaker of lines 54-56, and a few other lines in the conversation, is in my opinion the Coryphaeus, who enters with the first semichorus": R.

Σαλαμίνιος γάρ ἐστιν ᾧ ξύνειμ' ἐγώ,
τὴν νύχθ' ὅλην ἤλαυνέ μ' ἐν τοῖς στρώμασιν,
ὥστ' ἄρτι τουτὶ θοἰμάτιον αὐτοῦ λαβεῖν. 40

ΓΥ. Α. καὶ μὴν ὁρῶ καὶ Κλειναρέτην καὶ Σωστράτην
παροῦσαν ἤδη τήνδε καὶ Φιλαινέτην.

ΗΜΙΧΟΡΙΟΝ. οὔκουν ἐπείξεσθ'; ὡς Γλύκη κατώμοσεν
τὴν ὑστάτην ἥκουσαν οἴνου τρεῖς χόας
ἡμῶν ἀποτίσειν κἀρεβίνθων χοίνικα. 45

ΓΥ. Α. τὴν Σμικυθίωνος δ' οὐχ ὁρᾷς Μελιστίχην
σπεύδουσαν ἐν ταῖς ἐμβάσιν; καί μοι δοκεῖ
κατὰ σχολὴν παρὰ τἀνδρὸς ἐξελθεῖν μόνη.

ΓΥ. Β. τὴν τοῦ καπήλου δ' οὐχ ὁρᾷς Γευσιστράτην,
ἔχουσαν ἐν τῇ δεξιᾷ τὴν λαμπάδα; 50

ΠΡ. καὶ τὴν Φιλοδωρήτου τε καὶ Χαιρητάδου
ὁρῶ προσιούσας, χἀτέρας πολλὰς πάνυ
γυναῖκας, ὅ τι πέρ ἐστ' ὄφελος ἐν τῇ πόλει.

ΗΜΙΧ. καὶ πάνυ ταλαιπώρως ἔγωγ', ὦ φιλτάτη,
ἐκδρᾶσα παρέδυν. ὁ γὰρ ἀνὴρ τὴν νύχθ' ὅλην 55
ἔβηττε, τριχίδων ἑσπέρας ἐμπλήμενος.

ΠΡ. κάθησθε τοίνυν, ὡς ἂν ἀνέρωμαι τάδε
ὑμᾶς, ἐπειδὴ συλλελεγμένας ὁρῶ,
ὅσα Σκίροις ἔδοξεν εἰ δεδράκατε.

ΓΥ. Α. ἔγωγε. πρῶτον μέν γ' ἔχω τὰς μασχάλας 60
λόχμης δασυτέρας, καθάπερ ἦν ξυγκείμενον·
ἔπειθ' ὁπόθ' ἁνὴρ εἰς ἀγορὰν οἴχοιτό μου,

---

[a] "Now enter, on their way to the orchestra, seven other women, all distinguished by their own names or by the names of their husbands. As they are passing in, the actors, standing on the stage, make their comments about them, exactly as Peisthetaerus and the Hoopoe, in the *Birds*, discuss the members of the Chorus, hurrying in to the orchestra there. These seven women were probably well known to the audience, and doubtless there were reasons for their selection with which we are now un-

My husband, dear—a Salaminian he—
Has all night long been tossing in his bed ;
Wherefore I could not steal his garb till now.

F.W. O now they are coming ! [a] Here's Cleinarete,
Here's Sostrata, and here's Philaenete.

SEMICHORUS. Come, hurry up : for Glyce vowed a vow
That whosoever comes the last shall pay
One quart of chickpeas and nine quarts of wine.

F.W. And look ! Melistiche, Smicythion's wife,
Wearing her husband's shoes. She, only she,
Has come away, methinks, at ease, unflurried.

S.W. And look ! Geusistrata, the tapster's wife,
In her right hand the torch.

PR. And now the wives
Of Philodoretus and Chaeretades,
And many another, hurrying on I see,
All that is best and worthiest in the town.

S.CH. O honey, I'd tremendous work to come.
My husband gorged his fill of sprats at supper,
And he's been cough, cough, coughing all night long.

PR. Well, sit ye down, that I may ask you this,
Now that ye're all assembled : have ye done
What at the Scira 'twas resolved to do ?

F.W. I have, for one. See, underneath my arms
The hair is growing thicker than a copse,[b]
As 'twas agreed : and when my husband started

acquainted : but we may conjecture that Smicythion resembled the 'auld man' whom Burns's 'young lassie' married, 'who's doyl't an' who's dozin', whose bluid it is frozen,' so that Melistiche found no difficulty in escaping from him unobserved. And Geusistrata was probably often seen by her customers in the attitude here depicted, ἔχουσα τὴν λαμπάδα ἐν τῇ δεξιᾷ. Torches would be frequently blazing in the καπηλεῖον till late at night" : R.

[b] ἔθρεψαν γὰρ τρίχας, ἵνα ὅταν χειροτονῶσι, δοκῶσιν ἄνδρες εἶναι : Scholiast.

ἀλειψαμένη τὸ σῶμ᾽ ὅλον δι᾽ ἡμέρας
ἐχλιανόμην ἑστῶσα πρὸς τὸν ἥλιον.

ΓΥ. Β. κἄγωγε· τὸ ξυρὸν δέ γ᾽ ἐκ τῆς οἰκίας
ἔρριψα πρῶτον, ἵνα δασυνθείην ὅλη
καὶ μηδὲν εἴην ἔτι γυναικὶ προσφερής.

ΠΡ. ἔχετε δὲ τοὺς πώγωνας, οὓς εἴρητ᾽ ἔχειν
πάσαισιν ὑμῖν, ὁπότε συλλεγοίμεθα;

ΓΥ. Α. νὴ τὴν Ἑκάτην, καλόν γ᾽ ἔγωγε τουτονί.

ΓΥ. Β. κἄγωγ᾽ Ἐπικράτους οὐκ ὀλίγῳ καλλίονα.

ΠΡ. ὑμεῖς δὲ τί φατέ;

ΓΥ. Α. φασί· κατανεύουσι γοῦν.

ΠΡ. καὶ μὴν τά γ᾽ ἄλλ᾽ ὑμῖν ὁρῶ πεπραγμένα.
Λακωνικὰς γὰρ ἔχετε καὶ βακτηρίας
καὶ θαἰμάτια τἀνδρεῖα, καθάπερ εἴπομεν.

ΓΥ. Α. ἔγωγέ τοι τὸ σκύταλον ἐξηνεγκάμην
τὸ τοῦ Λαμίου τουτὶ καθεύδοντος λάθρᾳ.

ΠΡ. τοῦτ᾽ ἔστ᾽ ἐκεῖνο, "τῶν σκυτάλων ὧν πέρδεται."

ΓΥ. Α. νὴ τὸν Δία τὸν σωτῆρ᾽ ἐπιτήδειός γ᾽ ἂν ἦν
τὴν τοῦ Πανόπτου διφθέραν ἐνημμένος
εἴπερ τις ἄλλος βουκολεῖν τὸν δήμιον.

ΠΡ. ἀλλ᾽ ἄγεθ᾽ ὅπως καὶ τἀπὶ τούτοις δράσομεν,
ἕως ἔτ᾽ ἐστὶν ἄστρα κατὰ τὸν οὐρανόν·
ἡκκλησία δ᾽, εἰς ἣν παρεσκευάσμεθα
ἡμεῖς βαδίζειν, ἐξ ἕω γενήσεται.

ΓΥ. Α. νὴ τὸν Δί᾽, ὥστε δεῖ σε καταλαβεῖν ἕδρας
ὑπὸ τῷ λίθῳ, τῶν πρυτάνεων καταντικρύ.

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[a] To make her skin brown; ὥστε μέλαινα γενέσθαι ὡς ἀνήρ: Scholiast.

[b] Epicrates was dubbed ὁ Σακεσφόρος, "the Beard-bearer" (σάκος, -ου) in allusion to Αἴας Σ., "the Shield-bearer" (from σάκος, -ους). The Schol. quotes from Plato Comicus, ἄναξ ὑπήνης, Ἐπίκρατες σακεσφόρε.

Off to the market-place, I'd oil my body
And stand all day decocting in the sun.[a]

S.W. I too have done it : flinging, first of all,
The razor out of doors, that so my skin
Might grow quite hairy, and unlike a woman.

PR. But have ye got the beards, which, 'twas determined,
Ye all should bring, assembling here to-day ?

F.W. I have, by Hecate ! Look ! a lovely one.

S.W. And I, much lovelier than Epicrates's.[b]

PR. And what say *ye* ?

F.W. They nod assent : they've got them.

PR. The other matters, I perceive, are done.
Laconian[c] shoes ye've got, and walking-sticks,
And the men's overcloaks, as we desired you.

F.W. O I've a splendid club I stole away
(See, here it is) from Lamias as he slept.

PR. O yes, I know : " the clubs he sweltered with." [d]

F.W. By Zeus the Saviour, he's the very man
To don the skins the All-eyed herdsman wore,
And, no man better, tend the — public hangman.

PR. But now to finish what remains to do
While yet the stars are lingering in the sky ;
For this Assembly, as you know, whereto
We all are bound, commences with the dawn.

F.W. And so it does : and we're to seat ourselves
Facing the prytanes, just below the speakers.[e]

[c] Men's shoes : 345, *W.* 1158.

[d] Lamias, her husband, was a jailer; and the mention of his name and "club" (σκύταλον) suggests a coarse allusion to the ogress Lamia, of whom Crates wrote in a comedy *σκυτάλην ἔχουσα ἐπέρδετο*. See *W.* 1177. In 79-81 the wife emphasizes her cleverness in escaping him by saying he was a veritable Argus (ὁ Πανόπτης); but instead of "keeping watch" (βουκολεῖν) over Io, she makes him watch over the "public executioner" (τὸν δήμιον).

[e] λίθῳ=βήματι : Schol. See *P.* 680.

ΓΥ. Β. ταυτί γέ τοι νὴ τὸν Δί' ἐφερόμην, ἵνα
πληρουμένης ξαίνοιμι τῆς ἐκκλησίας.

ΠΡ. πληρουμένης, τάλαινα;

ΓΥ. Β. νὴ τὴν Ἄρτεμιν, 90
ἔγωγε. τί γὰρ ἂν χεῖρον ἀκροῴμην ἅμα
ξαίνουσα; γυμνὰ δ' ἐστί μοι τὰ παιδία.

ΠΡ. ἰδού γέ σε ξαίνουσαν, ἣν τοῦ σώματος
οὐδὲν παραφῆναι τοῖς καθημένοις ἔδει.
οὐκοῦν καλά γ' ἂν πάθοιμεν, εἰ πλήρης τύχοι 95
ὁ δῆμος ὤν, κᾄπειθ' ὑπερβαίνουσά τις
ἀναβαλλομένη δείξειε τὸν Φορμίσιον.
ἢν δ' ἐγκαθιζώμεσθα πρότεραι, λήσομεν
ξυστειλάμεναι θαἰμάτια· τὸν πώγωνά τε
ὅταν καθῶμεν, ὃν περιδησόμεσθ', ἐκεῖ, 10
τίς οὐκ ἂν ἡμᾶς ἄνδρας ἡγήσαιθ' ὁρῶν;
Ἀγύρριος γοῦν τὸν Προνόμου πώγων' ἔχων
λέληθε· καίτοι πρότερον ἦν οὗτος γυνή·
νυνὶ δ', ὁρᾷς, πράττει τὰ μέγιστ' ἐν τῇ πόλει.
τούτου γέ τοι, νὴ τὴν ἐπιοῦσαν ἡμέραν, 10
τόλμημα τολμῶμεν τοσοῦτον οὕνεκα,
ἤν πως παραλαβεῖν τῆς πόλεως τὰ πράγματα
δυνώμεθ', ὥστ' ἀγαθόν τι πρᾶξαι τὴν πόλιν·
νῦν μὲν γὰρ οὔτε θέομεν οὔτ' ἐλαύνομεν.

ΓΥ. Α. καὶ πῶς γυναικῶν θηλύφρων ξυνουσία 11
δημηγορήσει;

ΠΡ. πολὺ μὲν οὖν ἄριστά που.
λέγουσι γὰρ καὶ τῶν νεανίσκων ὅσοι
πλεῖστα σποδοῦνται, δεινοτάτους εἶναι λέγειν·
ἡμῖν δ' ὑπάρχει τοῦτο κατὰ τύχην τινά.

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[a] ξαίνουσα, lit. "carding," which would require some exposure of the arms or the like.

S.W. See what I've brought, dear heart: I mean to do
A little spinning while the Assembly fills.

PR. Fills? miserable woman!

S.W. Yes, why not?
O I can spin [a] and listen just as well.
Besides, my little chicks have got no clothes.

PR. Fancy you SPINNING! when you must not have
The tiniest morsel of your person seen.
'Twere a fine scrape, if when the Assembly's full,
Some woman clambering o'er the seats, and throwing
Her cloak awry, should show that she's a woman.[b]
No, if we sit in front and gather round us
Our husbands' garments, none will find us out.
Why, when we've got our flowing beards on there,
Who that beholds us will suppose we're women?
Was not Agyrrhius [c] erst a woman? Yet
Now that he wears the beard of Pronomus,
He passes for a man, a statesman too.
O by yon dawning day, 'tis just for that,
We women dare this daring deed to do,
If we can seize upon the helm of state
And trim the ship to weather through the storm;
For neither sails nor oars avail it now.

F.W. How can the female soul of womankind [d]
Address the Assembly?

PR. Admirably well.
Youths that are most effeminate, they say,
Are always strongest in the speaking line;
And we've got that by nature.

[b] Phormisius was a hairy man; *αἰνίττεται δὲ τὸ γυναικεῖον αἰδοῖον*: Schol.

[c] Agyrrhius was accused of debauchery in his youth; he had gained popularity by proposing a fee of three obols for attending the Assembly. Both he and Pronomus must have been noted for their beards.

[d] "From a tragedy": Schol.

ΓΥ.Α. οὐκ οἶδα· δεινὸν δ' ἐστὶν ἡ μὴ 'μπειρία. 11[illegible]

ΠΡ. οὔκουν ἐπίτηδες ξυνελέγημεν ἐνθάδε,
ὅπως προμελετήσωμεν ἀκεῖ δεῖ λέγειν.
οὐκ ἂν φθάνοις τὸ γένειον ἂν περιδουμένη,
ἄλλαι θ' ὅσαι λαλεῖν μεμελετήκασί που;

ΓΥ.Α. τίς δ', ὦ μέλ', ἡμῶν οὐ λαλεῖν ἐπίσταται; 12[illegible]

ΠΡ. ἴθι δὴ σὺ περιδοῦ καὶ ταχέως ἀνὴρ γενοῦ·
ἐγὼ δὲ θεῖσα τοὺς στεφάνους περιδήσομαι
καὐτὴ μεθ' ὑμῶν, ἤν τί μοι δόξῃ λέγειν.

ΓΥ.Β. δεῦρ', ὦ γλυκυτάτη Πραξαγόρα, σκέψαι, τάλαν,
ὡς καὶ καταγέλαστον τὸ πρᾶγμα φαίνεται. 12[illegible]

ΠΡ. πῶς καταγέλαστον;

ΓΥ.Β. ὥσπερ εἴ τις σηπίαις
πώγωνα περιδήσειεν ἐσταθευμέναις.

ΠΡ. ὁ περιστίαρχος, περιφέρειν χρὴ τὴν γαλῆν.
πάριτ' ἐς τὸ πρόσθεν. Ἀρίφραδες, παῦσαι λαλῶν.
κάθιζε παριών. τίς ἀγορεύειν βούλεται; 13[illegible]

ΓΥ.Α. ἐγώ.

ΠΡ. περίθου δὴ τὸν στέφανον τύχἀγαθῇ.

ΓΥ.Α. ἰδού.

ΠΡ. λέγοις ἄν.

ΓΥ.Α. εἶτα πρὶν πιεῖν λέγω;

ΠΡ. ἰδοὺ πιεῖν.

ΓΥ.Α. τί γάρ, ὦ μέλ', ἐστεφανωσάμην;

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[a] "ἀπρόσλογος ἡ εἰκασία, says the Scholiast. It probably refers to some fanciful similarity between the complexion of the women, lightly bronzed by the sun, and the colour of the white cuttlefish lightly browned by the fire. λευκαὶ γὰρ αἱ σηπίαι, says one Scholiast; ἐσταθευμέναις δὲ, ἐξ ἐπιπολῆς ὀπτηθείσαις· σταθεύειν γὰρ τὸ μὴ λίαν ὀπτῆσαι, adds another": R.

[b] "The peristiarch was an official who superintended the purification of the place in which an Athenian Assembly was to be held by carrying sacrificed sucking-pigs around its limit. All who took part in the Assembly were required to come within this

F.W. Maybe so.
Still inexperience is a serious matter.
PR. And is not that the very reason why
We've met together to rehearse the scene?
Now do make haste and fasten on your beards,
And all you others who have practised talking.
F.W. Practised, indeed! can't every woman talk?
PR. Come, fasten on your beard, and be a man.
I'll lay these chaplets down, and do the same.
Maybe I'll make a little speech myself.
S.W. O, here, sweet love, Praxagora: look, child!
O what a merry joke this seems to me!
PR. Joke! where's the joke?
S.W. 'Tis just as if we tied
A shaggy beard to toasting cuttlefish.[a]
PR. Now, Purifier[b] carry round the — cat.
Come in![c] Ariphrades, don't chatter so.
Come in, sit down. Who will address the meeting?[d]
F.W. I.
PR. Wear this chaplet then, and luck be with you.
F.W. There.
PR. Speak away.
F.W. What, speak before I drink?
PR. Just listen. DRINK!
F.W. Then what's this chaplet for?[e]

line of purification. *Cf. Acharnians*, 44. Praxagora substitutes γαλῆν for χοιρίδιον, not wishing in an assembly of ladies to use so ambiguous a word as the latter": R.

[c] "It would seem, from *Acharnians*, 43, 44, that this was the recognized formula wherewith the κῆρυξ invited the people to come within the line of lustration": R.

[d] The recognized formula.

[e] The wreaths being worn both by a speaker in the Assembly, and by a reveller at a banquet. The speaker betrays her ignorance of parliamentary customs, and so P. tells her to be gone: "that is how you would have betrayed us in the Assembly also (κἀκεῖ)."

ΠΡ. ἄπιθ᾽ ἐκποδών· τοιαῦτ᾽ ἂν ἡμᾶς εἰργάσω
κἀκεῖ.

ΓΥ.Α. τί δ᾽; οὐ πίνουσι κἀν τἠκκλησίᾳ; 13

ΠΡ. ἰδού γέ σοι πίνουσι.

ΓΥ.Α. νὴ τὴν Ἄρτεμιν,
καὶ ταῦτά γ᾽ εὔζωρον. τὰ γοῦν βουλεύματα
αὐτῶν ὅσ᾽ ἂν πράξωσιν ἐνθυμουμένοις
ὥσπερ μεθυόντων ἐστὶ παραπεπληγμένα.
καὶ νὴ Δία σπένδουσί γ᾽· ἢ τίνος χάριν 14
τοσαῦτά γ᾽ εὔχοντ᾽, εἴπερ οἶνος μὴ παρῆν;
καὶ λοιδοροῦνταί γ᾽ ὥσπερ ἐμπεπωκότες,
καὶ τὸν παροινοῦντ᾽ ἐκφέρουσ᾽ οἱ τοξόται.

ΠΡ. σὺ μὲν βάδιζε καὶ κάθησ᾽· οὐδὲν γὰρ εἶ.

ΓΥ.Α. νὴ τὸν Δί᾽, ἦ μοι μὴ γενειᾶν κρεῖττον ἦν· 14
δίψει γάρ, ὡς ἔοικ᾽, ἀφαυανθήσομαι.

ΠΡ. ἔσθ᾽ ἥτις ἑτέρα βούλεται λέγειν;

ΓΥ.Β. ἐγώ.

ΠΡ. ἴθι δὴ στεφανοῦ· καὶ γὰρ τὸ χρῆμ᾽ ἐργάζεται.
ἄγε νυν ὅπως ἀνδριστὶ καὶ καλῶς ἐρεῖς,
διερεισαμένη τὸ σχῆμα τῇ βακτηρίᾳ. 15

ΓΥ.Β. ἐβουλόμην μὲν ἕτερον ἂν τῶν ἠθάδων
λέγειν τὰ βέλτισθ᾽, ἵν᾽ ἐκαθήμην ἥσυχος·
νῦν δ᾽ οὐκ ἐάσω, κατά γε τὴν ἐμὴν μίαν,
ἐν τοῖσι καπηλείοισι λάκκους ἐμποιεῖν
ὕδατος. ἐμοὶ μὲν οὐ δοκεῖ μὰ τὼ θεώ. 15

ΠΡ. μὰ τὼ θεώ; τάλαινα, ποῦ τὸν νοῦν ἔχεις;

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[a] "ἐνθυμουμένοις, 'to such as ponder these things in their minds.' The acts they pass are, if you consider them carefully, like the mad acts of drunkards": R.

[b] The "tedious prayers" were usually accompanied by libations. [c] The Scythian archers, the police; *A.* 54, *K.* 665.

[d] "ἀφαυανθήσομαι, ξηρανθήσομαι: Scholiast; *cf.* *F.* 1089. 'Av I didn't shave, I wud be torminted wid an outrajis thurrst; for there's nothin' so dhryin' to the throat as a big billy-goat beard

PR. O get away. Is this what you'd have done
Amongst the men?

F.W. What, don't men drink at meetings?

PR. Drink, fool?

F.W. By Artemis, I know they do,
And strong drink too. Look at the acts they pass.
Do you mean to tell me that they'd pass such nonsense
If they weren't drunk? [a] Besides, they pour libations.
Or what's the meaning of those tedious prayers [b]
Unless they'd got some wine, I'd like to know.
Besides, they quarrel just like drunken men,
And when one drinks too much, and gets too noisy,
In come the Archer-boys,[c] and run him out.

PR. Begone and sit you down, for you're no good.

F.W. Good lack, I wish I'd never worn a beard; [d]
I'm parched to death with thirst, I really am.

PR. Would any other like to speak?

S.W. Yes, I.

PR. Put on this chaplet and be quick. Time presses.
Now lean your weight upon your walking-stick,
And speak your words out manfully and well.

S.W. I could have wished some more experienced man
Had risen to speak, while I sat still and listened.
But now I say I'll not permit, for one,[e]
That in their taverns men should make them tanks
Of water.[f] 'Tis not proper, by the Twain.[g]

PR. How! by the Twain? Girl, have you lost your wits?

waggin' undher the chin,' says Private Mulvaney in one of Rudyard Kipling's tales": R.

[e] *μίαν, sc. γνώμην* or *ψῆφον*.

[f] Tanks for storing wine, dishonestly filled with water; the bibulous woman protests.

[g] Demeter and Persephone; a woman's oath.

All money, I thought, to the stores had been brought.
I've got a suspicion, I say it with grief,
Your creditor's surely a bit of a thief.

CHR. Now that is an answer acute and befitting.

BL. But what if a man should be fined for committing
Some common assault, when elated with wine;
Pray what are his means for discharging that fine?
I have posed you, I think.

PR. Why, his victuals and drink
Will be stopped by command for awhile; and I guess
That he will not again in a hurry transgress,
When he pays with his stomach.

BL. Will thieves be unknown?

PR. Why, how should they steal what is partly their own?

BL. No chance then to meet at night in the street
Some highwayman coming our cloaks to abstract?

PR. No, not if you're sleeping at home; nor, in fact,
Though you choose to go out. That trade, why pursue it?
There's plenty for all: but suppose him to do it,
Don't fight and resist him; what need of a pother?
You can go to the stores, and they'll give you another.

BL. Shall we gambling forsake?

PR. Why, what could you stake?

BL. But what is the style of our living to be?

PR. One common to all, independent and free,
All bars and partitions for ever undone,
All private establishments fused into one.[a]

BL. Then where, may I ask, will our dinners be laid?

PR. Each court and arcade of the law shall be made
A banqueting-hall for the citizens.

[a] Plato, *Rep.* vii. 45-8 C οἰκίας τε καὶ ξυσσίτια κοινὰ ἔχοντες, ἰδίᾳ δὲ οὐδενὸς οὐδὲν τοιοῦτο κεκτημένου.

ΒΛ. τὸ δὲ βῆμα τί σοι χρήσιμον ἔσται;
ΠΡ. τοὺς κρατῆρας καταθήσω
καὶ τὰς ὑδρίας, καὶ ῥαψῳδεῖν ἔσται τοῖς παιδαρίοισιν
τοὺς ἀνδρείους ἐν τῷ πολέμῳ, κεἴ τις δειλὸς γεγένηται,
ἵνα μὴ δειπνῶσ' αἰσχυνόμενοι.
ΒΛ. νὴ τὸν Ἀπόλλω χαρίεν γε. 680
τὰ δὲ κληρωτήρια ποῖ τρέψεις;
ΠΡ. εἰς τὴν ἀγορὰν καταθήσω·
κᾆτα στήσασα παρ' Ἁρμοδίῳ κληρώσω πάντας, ἕως ἂν
εἰδὼς ὁ λαχὼν ἀπίῃ χαίρων ἐν ὁποίῳ γράμματι δειπνεῖ·
καὶ κηρύξει τοὺς ἐκ τοῦ βῆτ' ἐπὶ τὴν στοιὰν ἀκολουθεῖν
τὴν βασίλειον δειπνήσοντας· τὸ δὲ θῆτ' ἐς τὴν παρὰ ταύτην, 685
τοὺς δ' ἐκ τοῦ κάππ' ἐς τὴν στοιὰν χωρεῖν τὴν ἀλφιτόπωλιν.
ΒΛ. ἵνα κάπτωσιν;
ΠΡ. μὰ Δί', ἀλλ' ἵν' ἐκεῖ δειπνῶσιν.
ΒΛ. ὅτῳ δὲ τὸ γράμμα
μὴ 'ξελκυσθῇ καθ' ὃ δειπνήσει, τούτους ἀπελῶσιν ἅπαντες.
ΠΡ. ἀλλ' οὐκ ἔσται τοῦτο παρ' ἡμῖν.
πᾶσι γὰρ ἄφθονα πάντα παρέξομεν· 690
ὥστε μεθυσθεὶς αὐτῷ στεφάνῳ

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[a] *Cf. P.* 1265-1304.

[b] See Aristotle, *Constitution of Athens*, col. 31. 15-18 *εἰσὶ δὲ κανονίδες* (ticket-grooves) *[δέκα ἐ]ν ἑκάστῳ τῶν κληρωτηρίων.* It was the custom to affix to each of the halls of justice one of the second ten letters of the alphabet (from Λ onwards): the dicastic sections,

BL. Right.
But what will you do with the desk for the speakers?

PR. I'll make it a stand for the cups and the beakers;
And there shall the striplings be ranged to recite [a]
The deeds of the brave, and the joys of the fight,
And the cowards' disgrace; till out of the place
Each coward shall slink with a very red face,
Not stopping to dine.

BL. O but that will be fine.
And what of the balloting-booths? [b]

PR. They shall go
To the head of the market-place, all in a row,
And there by Harmodius [c] taking my station,
I'll tickets dispense to the whole of the nation,
Till each one has got his particular lot,
And manfully bustles along to the sign
Of the letter whereat he's empanelled to dine.
The man who has A shall be ushered away
To the Royal Arcade; to the next will go B;
And C to the Cornmarket.

BL. Merely to *see*?

PR. No, fool, but to dine.

BL. 'Tis an excellent plan.
Then he who gets never a letter, poor man,
Gets never a dinner.

PR. But 'twill not be so.
There'll be plenty for all, and to spare.
No stint and no grudging our system will know,
But each will away from the revelry go,

when formed, drew tickets for their halls in the κληρωτήριον. Under the new system, the first ten letters, hitherto used for assorting the dicastic sections, are free for the halls, which have now become banqueting-halls; and each citizen draws his letter at the κληρωτήριον. [c] See Index, and *L*. 633.

πᾶς τις ἄπεισιν τὴν δᾷδα λαβών.
αἱ δὲ γυναῖκες κατὰ τὰς διόδους
προσπίπτουσαι τοῖς ἀπὸ δείπνου
τάδε λέξουσιν· δεῦρο παρ' ἡμᾶς· 6
ἐνθάδε μεῖράξ ἐσθ' ὡραία.
παρ' ἐμοὶ δ' ἑτέρα,
φήσει τις ἄνωθ' ἐξ ὑπερῴου,
καὶ καλλίστη καὶ λευκοτάτη·
πρότερον μέντοι δεῖ σε καθεύδειν 7
αὐτῆς παρ' ἐμοί.
τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες
καὶ μειρακίοις οἱ φαυλότεροι
τοιάδ' ἐροῦσιν· ποῖ θεῖς οὗτος;
πάντως οὐδὲν δράσεις ἐλθών·
τοῖς γὰρ σιμοῖς καὶ τοῖς αἰσχροῖς 7
ἐψήφισται προτέροις βινεῖν,
ὑμᾶς δὲ τέως θρῖα λαβόντας
διφόρου συκῆς
ἐν τοῖς προθύροισι δέφεσθαι.
φέρε νυν, φράσον μοι, ταῦτ' ἀρέσκει σφῷν;

ΒΛ. πάνυ. 7

ΠΡ. βαδιστέον τἄρ' ἐστὶν εἰς ἀγορὰν ἐμοί,
ἵν' ἀποδέχωμαι τὰ προσιόντα χρήματα,
λαβοῦσα κηρύκαιναν εὔφωνόν τινα.
ἐμὲ γὰρ ἀνάγκη ταῦτα δρᾶν ᾑρημένην
ἄρχειν, καταστῆσαί τε τὰ ξυσσίτια, 7
ὅπως ἂν εὐωχῆσθε πρῶτον σήμερον.

ΒΛ. ἤδη γὰρ εὐωχησόμεσθα;

ΠΡ. φήμ' ἐγώ.
ἔπειτα τὰς πόρνας καταπαῦσαι βούλομαι
ἁπαξαπάσας.

ΒΛ. ἵνα τί;

Elated and grand, with a torch in his hand
And a garland of flowers in his hair.
And then through the streets as they wander, a lot
Of women will round them be creeping,
" O come to my lodging," says one, " I have got
Such a beautiful girl in my keeping."
" But here is the sweetest and fairest, my boy,"
From a window another will say,
" But ere you're entitled her love to enjoy
Your toll to myself you must pay."
Then a sorry companion, flat-visaged and old,
Will shout to the youngster " Avast !
And where are *you* going, so gallant and bold,
And where are *you* hieing so fast ?
'Tis in vain ; you must yield to the laws of the State,
And I shall be courting the fair,
Whilst you must without in the vestibule wait,
And strive to amuse yourself there, dear boy,
And strive to amuse yourself there." [a]
There now, what think ye of my scheme ?

BL. First-rate.

PR. Then now I'll go to the market-place, and there,
Taking some clear-voiced girl as crieress,
Receive the goods as people bring them in.
This must I do, elected chieftainess
To rule the State and start the public feasts ;
That so your banquets may commence to-day.

BL. What, shall we banquet now at once ?

PR. You shall.
And next I'll make a thorough sweep of all
The flaunting harlots.

BL. Why ?

[a] By *folia biferae fici* he signifies τὸ αἰδοῖον.

ΠΡ. δῆλον τουτογί·
ἵνα τῶν νέων ἔχωσιν αὗται τὰς ἀκμάς. 72
καὶ τάς γε δούλας οὐχὶ δεῖ κοσμουμένας
τὴν τῶν ἐλευθέρων ὑφαρπάζειν Κύπριν,
ἀλλὰ παρὰ τοῖς δούλοισι κοιμᾶσθαι μόνον
κατωνάκην τὸν χοῖρον ἀποτετιλμένας.[a]

ΒΛ. φέρε νυν ἐγώ σοι παρακολουθῶ πλησίον, 72
ἵν' ἀποβλέπωμαι καὶ λέγωσί μοι ταδί·
τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε;

ΧΡ. ἐγὼ δ', ἵν' εἰς ἀγοράν γε τὰ σκεύη φέρω,
προχειριοῦμαι κἀξετάσω τὴν οὐσίαν.[b]

(ΧΟΡΟΥ)

ΧΡ. χώρει σὺ δεῦρο, κιναχύρα, καλὴ 'καλῶς[c] 73
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,
ὅπως ἂν ἐντετριμμένη κανηφορῇς,
πολλοὺς κάτω δὴ θυλάκους στρέψασ' ἐμούς.
ποῦ 'σθ' ἡ διφροφόρος; ἡ χύτρα δεῦρ' ἔξιθι.
νὴ Δία μέλαινά γ', οὐδ' ἄν, εἰ τὸ φάρμακον 73
ἕψουσ' ἔτυχες ᾧ Λυσικράτης μελαίνεται.
ἵστω παρ' αὐτήν· δεῦρ' ἴθ' ἡ κομμώτρια·
φέρε δεῦρο ταύτην τὴν ὑδρίαν, ὑδριαφόρε,

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[a] κατωνάκη, servile dress: the construction is like *L.* 1151, *B.* 806, "slave fashion."

[b] *Exeunt Praxagora, Blepyrus, and Chremes.* We hear no more of Blepyrus till the closing scene (1152) when he, with his daughters and the Chorus, go off to join in the festivities. Two farcical scenes are introduced to show how the new system works; the two citizens and the public store (746-876), and the three Hags (877-1111).

[c] "As soon as the song is concluded, Chremes reappears with his goods, and proceeds to marshal them on the stage after the fashion, as Bergler observes, of a great religious procession at a Panathenaic or other festival. One is to be the κανηφόρος, the

PR. That these free ladies
May have the firstling manhood of our youths.
Those servile hussies shall no longer poach
Upon the true-love manors of the free.
No, let them herd with slaves, and lie with slaves,
In servile fashion, snipped and trimmed to match.[a]

BL. Lead on, my lass. I'll follow close behind ;
That men may point and whisper as I pass,
There goes the husband of our chieftainess.

CHR. And I will muster and review my goods,
And bring them all, as ordered, to the stores.[b]

(*Here was a choral song, now lost, during which Chremes is preparing to bring out his chattels from the house.*)[c]

CHR. My sweet bran-winnower, come you sweetly here.
March out the first of all my household goods,
Powdered and trim, like some young basket-bearer.
Aye, many a sack of mine you have bolted down.
Now where's the chair-girl ? Come along, dear pot,
(Wow ! but you're black : scarce blacker had you chanced
To boil the dye Lysicrates employs)
And stand by *her*. Come hither, tiring-maid ;
And pitcher-bearer, bear your pitcher here.

Queen of the May, the young and noble maiden who bore the holy basket (*A*. 242, 253 ; *L*. 646). Next to her walks the διφροφόρος carrying her chair (*B*. 1552). Afterwards come the ὑδριαφόροι and σκαφηφόροι, the resident aliens and their wives and daughters, carrying pots of water, and dishes filled with cakes and honey-combs, κηρίων καὶ ποπάνων πλήρεις. Nor were the θαλλοφόροι wanting, the feeble old men who walked in the procession carrying their branches of olive ; see *W*. 544 and the note there. And doubtless if we knew more fully the details of a Panathenaic procession, we should find something to explain all the other directions which Chremes gives in the passage before us" : R.

ἐνταῦθα· σὺ δὲ δεῦρ' ἡ κιθαρῳδὸς ἔξιθι,
πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν
ἀωρὶ νύκτωρ διὰ τὸν ὄρθριον νόμον.
ὁ τὴν σκάφην λαβὼν προΐτω, τὰ κηρία
κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,
καὶ τὼ τρίποδ' ἐξένεγκε καὶ τὴν λήκυθον·
τὰ χυτρίδι' ἤδη καὶ τὸν ὄχλον ἀφίετε.

AN. ἐγὼ καταθήσω τἀμά; κακοδαίμων ἄρα
ἀνὴρ ἔσομαι καὶ νοῦν ὀλίγον κεκτημένος.
μὰ τὸν Ποσειδῶ οὐδέποτέ γ', ἀλλὰ βασανιῶ
πρώτιστον αὐτὰ πολλάκις καὶ σκέψομαι.
οὐ γὰρ τὸν ἐμὸν ἱδρῶτα καὶ φειδωλίαν
οὐδὲν πρὸς ἔπος οὕτως ἀνοήτως ἐκβαλῶ,
πρὶν ἂν ἐκπύθωμαι πᾶν τὸ πρᾶγμ' ὅπως ἔχει.
οὗτος, τί τὰ σκευάρια ταυτὶ βούλεται;
πότερον μετοικιζόμενος ἐξενήνοχας
αὔτ', ἢ φέρεις ἐνέχυρα θήσων;

XP. οὐδαμῶς.

AN. τί δῆτ' ἐπὶ στοίχου 'στὶν οὕτως; οὔ τι μὴ
Ἱέρωνι τῷ κήρυκι πομπὴν πέμπετε;

XP. μὰ Δί', ἀλλ' ἀποφέρειν αὐτὰ μέλλω τῇ πόλει
ἐς τὴν ἀγορὰν κατὰ τοὺς δεδογμένους νόμους.

AN. μέλλεις ἀποφέρειν;

XP. πάνυ γε.

AN. κακοδαίμων ἄρ' εἶ
νὴ τὸν Δία τὸν σωτῆρα.

XP. πῶς;

AN. πῶς; ῥᾳδίως.

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[a] The domestic cock; but the feminine is used because in the real procession the musician was a female. Here, as in *W.* 815, the bird produced on the stage is a model.

You, fair musician,[a] take your station there,
You whose untimely trumpet-call has oft
Roused me, ere daybreak, to attend the Assembly.
Who's got the dish, go forward ; take the combs
Of honey ; set the olive branches nigh ;
Bring out the tripods and the bottles of oil ;
The pannikins and rubbish you can leave.[b]

CIT. I bring my goods to the stores ! That were to be
A hapless greenhorn, ill endowed with brains.
I'll never do it ; by Poseidon, never !
I'll test the thing and scan its bearings first.
I'm not the man to fling my sweat and thrift
So idly and so brainlessly away,
Before I've fathomed how the matter stands.
—You there ! what means this long array of chattels ?
Are they brought out because you're changing house,
Or are you going to pawn them ?

CHR. No.

CIT. Then why
All in a row ? Are they, in grand procession,
Marching to Hiero the auctioneer ?

CHR. O no, I am going to bring them to the stores
For the State's use : so run the new-made laws.

CIT. (*in shrill surprise*) You are going to bring them !

CHR. Yes.

CIT. By Zeus the Saviour,
You're an ill-starred one !

CHR. How ?

CIT. How ? Plain enough.

[b] *Now another door opens, the door upon which Praxagora had stealthily scratched*, supra 34, *and the husband of the second woman again comes out, as he did supra* 327.

ΧΡ. τί δ'; οὐχὶ πειθαρχεῖν με τοῖς νόμοισι δεῖ;
ΑΝ. ποίοισιν, ὦ δύστηνε;
ΧΡ. τοῖς δεδογμένοις.
ΑΝ. δεδογμένοισιν; ὡς ἀνόητος ἦσθ' ἄρα.
ΧΡ. ἀνόητος;
ΑΝ. οὐ γάρ; ἠλιθιώτατος μὲν οὖν 7
ἁπαξαπάντων.
ΧΡ. ὅτι τὸ ταττόμενον ποιῶ;
ΑΝ. τὸ ταττόμενον γὰρ δεῖ ποιεῖν τὸν σώφρονα;
ΧΡ. μάλιστα πάντων.
ΑΝ. τὸν μὲν οὖν ἀβέλτερον.
ΧΡ. σὺ δ' οὐ καταθεῖναι διανοεῖ;
ΑΝ. φυλάξομαι,
πρὶν ἄν γ' ἴδω τὸ πλῆθος ὅ τι βουλεύεται. 7
ΧΡ. τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι
τὰ χρήματ' εἰσίν;
ΑΝ. ἀλλ' ἰδὼν ἐπειθόμην.
ΧΡ. λέγουσι γοῦν ἐν ταῖς ὁδοῖς
ΑΝ. λέξουσι γάρ.
ΧΡ. καί φασιν οἴσειν ἀράμενοι.
ΑΝ. φήσουσι γάρ.
ΧΡ. ἀπολεῖς ἀπιστῶν πάντ'.
ΑΝ. ἀπιστήσουσι γάρ. 7
ΧΡ. ὁ Ζεύς σέ γ' ἐπιτρίψειεν.
ΑΝ. ἐπιτρίψουσι γάρ.
οἴσειν δοκεῖς τιν' ὅστις αὐτῶν νοῦν ἔχει;
οὐ γὰρ πάτριον τοῦτ' ἐστίν, ἀλλὰ λαμβάνειν
ἡμᾶς μόνον δεῖ νὴ Δία· καὶ γὰρ οἱ θεοί·
γνώσει δ' ἀπὸ τῶν χειρῶν γε τῶν ἀγαλμάτων, 7
ὅταν γὰρ εὐχώμεσθα διδόναι τἀγαθά,
ἕστηκεν ἐκτείνοντα τὴν χεῖρ' ὑπτίαν,

[a] A proverb, "seeing is believing."

CHR. What, must I not, forsooth, obey the laws?
CIT. The laws, poor wretch! What laws?
CHR. The new-made laws.
CIT. The new-made laws? O what a fool you are!
CHR. A fool?
CIT. Well, aren't you? Just the veriest dolt
In all the town!
CHR. Because I do what's ordered?
CIT. Is it a wise man's part to do what's ordered?
CHR. Of course it is.
CIT. Of course it is a fool's.
CHR. Then won't you bring yours in?
CIT. I'll wait awhile,
And watch the people what they're going to do.
CHR. What *should* they do but bring their chattels in
For the State's use?
CIT. I SAW IT AND BELIEVED.[a]
CHR. Why, in the streets they talk—
CIT. Ay, talk they will.
CHR. Saying they'll bring their goods—
CIT. Ay, say they will.
CHR. Zounds! you doubt everything.
CIT. Ay, doubt they will.
CHR. O, Heaven confound you.
CIT. Ay, confound they will.
What! think you men of sense will bring their goods?
Not they! That's not our custom: we're disposed
Rather to take than give, like the dear gods.
Look at their statues, stretching out their hands!
We pray the powers to give us all things good;
Still they hold forth their hands with hollowed palms,

οὐχ ὥς τι δώσοντ', ἀλλ' ὅπως τι λήψεται.

ΧΡ. ὦ δαιμόνι' ἀνδρῶν, ἔα με τῶν προὔργου τι δρᾶν.
ταυτὶ γάρ ἐστι συνδετέα. ποῦ μοὖσθ' ἱμάς; 785

ΑΝ. ὄντως γὰρ οἴσεις;

ΧΡ. ναὶ μὰ Δία, καὶ δὴ μὲν οὖν
τωδὶ ξυνάπτω τὼ τρίποδε.

ΑΝ. τῆς μωρίας,
τὸ μηδὲ περιμείναντα τοὺς ἄλλους ὅ τι
δράσουσιν, εἶτα τηνικαῦτ' ἤδη

ΧΡ. τί δρᾶν;

ΑΝ. ἐπαναμένειν, ἔπειτα διατρίβειν ἔτι. 790

ΧΡ. ἵνα δὴ τί;

ΑΝ. σεισμὸς εἰ γένοιτο πολλάκις,
ἢ πῦρ ἀπότροπον, ἢ διᾴξειεν γαλῆ,
παύσαιντ' ἂν εἰσφέροντες, ὦμβρόντητε σύ.

ΧΡ. χαρίεντα γοῦν πάθοιμ' ἄν, εἰ μὴ 'χοιμ' ὅποι
ταῦτα καταθείην.

ΑΝ. μὴ γὰρ οὐ λάβοις ὅποι. 795
θάρρει, καταθήσεις, κἂν ἕνης ἔλθῃς.

ΧΡ. τιή;

ΑΝ. ἐγᾦδα τούτους χειροτονοῦντας μὲν ταχύ,
ἅττ' ἂν δὲ δόξῃ, ταῦτα πάλιν ἀρνουμένους.

ΧΡ. οἴσουσιν, ὦ τᾶν.

ΑΝ. ἢν δὲ μὴ κομίσωσι, τί;

ΧΡ. ἀμέλει κομιοῦσιν.

ΑΝ. ἢν δὲ μὴ κομίσωσι, τί; 800

ΧΡ. μαχούμεθ' αὐτοῖς.

ΑΝ. ἢν δὲ κρείττους ὦσι, τί;

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[a] "We learn incidentally from *Birds* 518 that a sacrificer was accustomed to put a portion of the sacrificial meat into the outstretched hand of the god": R.

Showing their notion is to take, not give.[a]

CHR. Pray now, good fellow, let me do my work.
Hi! where's the strap? These must be tied together.

CIT. You are really going?

CHR. Don't you see I'm tying
These tripods up this instant?

CIT. O what folly!
Not to delay a little, and observe
What other people do, and then—

CHR. And then?

CIT. Why then put off, and then delay again.

CHR. Why so?

CIT. Why, if perchance an earthquake came,
Or lightning fell, or a cat cross the street,
They'll soon cease bringing in, you blockhead you!

CHR. A pleasant jest, if I should find no room
To bring my chattels!

CIT. To RECEIVE, you mean.[b]
'Twere time to bring them, two days hence.

CHR. How mean you?

CIT. I know these fellows[c]; voting in hot haste,
And straight ignoring the decree they've passed.

CHR. They'll bring them, friend.

CIT. But if they don't, what then?

CHR. No fear; they'll bring them.

CIT. If they don't, what then?

CHR. We'll fight them.

CIT. If they prove too strong, what then?

[b] It is difficult to get any meaning from the text, unless the answer is a nonsensical echo of the question. The citizen, catching up the word ἔχοιμι, retorts: "you mean there is a fear μὴ οὐ λάβοις, that you may not get something," and ὅποι is added without meaning, to echo ἔχοιμ' ὅποι.

[c] *He points to the audience.*

ΧΡ. ἄπειμ' ἐάσας.
ΑΝ. ἢν δὲ κωλύσωσι, τί;
ΧΡ. διαρραγείης.
ΑΝ. ἢν διαρραγῶ δέ, τί;
ΧΡ. καλῶς ποιήσεις.
ΑΝ. σὺ δ' ἐπιθυμήσεις φέρειν;
ΧΡ. ἔγωγε· καὶ γὰρ τοὺς ἐμαυτοῦ γείτονας 805
ὁρῶ φέροντας.
ΑΝ. πάνυ γ' ἂν οὖν Ἀντισθένης
αὔτ' εἰσενέγκοι· πολὺ γὰρ ἐμμελέστερον
πρότερον χέσαι πλεῖν ἢ τριάκονθ' ἡμέρας.
ΧΡ. οἴμωζε.
ΑΝ. Καλλίμαχος δ' ὁ χοροδιδάσκαλος
αὐτοῖσιν εἰσοίσει τί;
ΧΡ. πλείω Καλλίου. 810
ΑΝ. ἄνθρωπος οὗτος ἀποβαλεῖ τὴν οὐσίαν.
ΧΡ. δεινά γε λέγεις.
ΑΝ. τί δεινόν; ὥσπερ οὐχ ὁρῶν
ἀεὶ τοιαῦτα γιγνόμενα ψηφίσματα.
οὐκ οἶσθ' ἐκεῖν' οὔδοξε, τὸ περὶ τῶν ἁλῶν;
ΧΡ. ἔγωγε.
ΑΝ. τοὺς χαλκοῦς δ' ἐκείνους ἡνίκα 815
ἐψηφισάμεσθ', οὐκ οἶσθα;
ΧΡ. καὶ κακόν γέ μοι
τὸ κόμμ' ἐγένετ' ἐκεῖνο. πωλῶν γὰρ βότρυς
μεστὴν ἀπῆρα τὴν γνάθον χαλκῶν ἔχων,
κἄπειτ' ἐχώρουν εἰς ἀγορὰν ἐπ' ἄλφιτα.
ἔπειθ' ὑπέχοντος ἄρτι μου τὸν θύλακον, 820
ἀνέκραγ' ὁ κῆρυξ, μὴ δέχεσθαι μηδένα

[a] Some niggard.

CHR. I'll leave them.

CIT. If they won't be left, what then?

CHR. Go, hang yourself.

CIT. And if I do, what then?

CHR. 'Twere a good deed.

CIT. You are really going to bring them?

CHR. Yes, that's exactly what I'm going to do.
I see my neighbours bringing theirs.

CIT. O ay,
Antisthenes[a] for instance. Heavens, he'd liefer
Sit on the stool for thirty days and more.

CHR. Be hanged!

CIT. Well, but Callimachus[b] the poet,
What, will *he* bring them?

CHR. More than Callias can.

CIT. Well, here's a man will throw away his substance.

CHR. That's a hard saying.

CIT. Hard? when every day
We see abortive resolutions passed!
That vote about the salt, you mind *that*, don't you?

CHR. I do.

CIT. And how we voted, don't you mind,
Those copper coins.[c]

CHR. And a bad job for me
That coinage proved. I sold my grapes, and stuffed
My cheek with coppers; then I steered away
And went to purchase barley in the market;
When just as I was holding out my sack,
The herald cried, *No copper coins allowed!*

[b] A poor man (Schol.), yet he had more to bring in than Callias, who had run through a fortune. See *B.* 283.

[c] Bronze coins were issued in the archonship of Callias, shortly before the *Frogs* was exhibited, because the Athenians were unable to get at their silver mines owing to the war: see *F.* 725. Nothing is known of the salt and the property tax.

χαλκοῦν τὸ λοιπόν· ἀργύρῳ γὰρ χρώμεθα.
AN. τὸ δ' ἔναγχος οὐχ ἅπαντες ἡμεῖς ὤμνυμεν
τάλαντ' ἔσεσθαι πεντακόσια τῇ πόλει
τῆς τεσσαρακοστῆς, ἣν ἐπόρισ' Εὐριπίδης; 825
κεὐθὺς κατεχρύσου πᾶς ἀνὴρ Εὐριπίδην·
ὅτε δὴ δ' ἀνασκοπουμένοις ἐφαίνετο
ὁ Διὸς Κόρινθος καὶ τὸ πρᾶγμ' οὐκ ἤρκεσεν,
πάλιν κατεπίττου πᾶς ἀνὴρ Εὐριπίδην.
XP. οὐ ταὐτόν, ὦ τᾶν. τότε μὲν ἡμεῖς ἤρχομεν, 830
νῦν δ' αἱ γυναῖκες.
AN. ἅς γ' ἐγὼ φυλάξομαι
νὴ τὸν Ποσειδῶ μὴ κατουρήσωσί μου.
XP. οὐκ οἶδ' ὅ τι ληρεῖς. φέρε σὺ τἀνάφορον ὁ παῖς.
KHPTΞ. ὦ πάντες ἀστοί, νῦν γὰρ οὕτω ταῦτ' ἔχει,
χωρεῖτ', ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος, 835
ὅπως ἂν ὑμῖν ἡ τύχη κληρουμένοις
φράσῃ καθ' ἕκαστον ἄνδρ' ὅποι δειπνήσετε·
ὡς αἱ τράπεζαί γ' εἰσὶν ἐπινενησμέναι
ἀγαθῶν ἁπάντων καὶ παρεσκευασμέναι,
κλῖναί τε σισυρῶν καὶ δαπίδων νενασμέναι. 840
κρατῆρας ἐγκιρνᾶσιν, αἱ μυροπώλιδες
ἑστᾶσ' ἐφεξῆς· τὰ τεμάχη ῥιπίζεται,
λαγῷ' ἀναπηγνύασι, πόπανα πέττεται,
στέφανοι πλέκονται, φρύγεται τραγήματα,
χύτρας ἔτνους ἕψουσιν αἱ νεώταται· 845
Σμοῖος δ' ἐν αὐταῖς ἱππικὴν στολὴν ἔχων
τὰ τῶν γυναικῶν διακαθαίρει τρυβλία.
Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα

---

[a] Some emergency proposal to raise money by a direct property-tax of 2½ per cent.

[b] A common proverb, applicable either to tedious iteration (*F.* 439), or to high-flown language with no corresponding results.

Nothing but silver must be paid or taken !
CIT. Then that late tax, the two-and-a-half per cent,[a]
Euripides devised, weren't we all vowing
'Twould yield five hundred talents to the State ?
Then every man would gild Euripides.
But when we reckoned up, and found the thing
A Zeus's Corinth,[b] and no good at all,
Then every man would tar Euripides.
CHR. But times have altered ; then the men bare sway,
'Tis now the women.
CIT. Who, I'll take good care,
Shan't try on *me* their little piddling ways.
CHR. You're talking nonsense. Boy, take up the yoke.
CRIER.[c] O all ye citizens (for now 'tis thus),
Come all, come quick, straight to your chieftainess.
There cast your lots ; there fortune shall assign
To every man his destined feasting-place.
Come, for the tables now are all prepared
And laden heavily with all good things :
The couches all with rugs and cushions piled !
They're mixing wine : the perfume-selling girls
Are ranged in order : collops on the fire :
Hares on the spit ; and in the oven, cakes ;
Chaplets are woven : comfits parched and dried.
The youngest girls are boiling pots of broth ;
And there amongst them, in his riding-suit,
The gallant Smoius licks their platters clean.[d]
There Geron too, in dainty robe and pumps,

[c] *Enter a crier to summon all citizens to the banquet.* He adds "for now 'tis thus," because under the old democracy, only distinguished citizens were entertained in the Prytaneum.

[d] A double meaning runs through lines 845-847. *Cf. K.* 1285. *W.* 1283 ; *ἔτνους χύτρας* representing the *ζωμόν* of a similar allusion in *P.* 885 ; *τρυβλία* for *γυναικῶν αἰδοῖα* ; *ἱπ. στολήν*, an allusion like *Ἱππίου τυραννίδα*, *W.* 502.

ἔχων, καχάζων μεθ' ἑτέρου νεανίου·
ἐμβὰς δὲ κεῖται καὶ τρίβων ἐρριμμένος. 850
πρὸς ταῦτα χωρεῖθ', ὡς ὁ τὴν μᾶζαν φέρων
ἕστηκεν· ἀλλὰ τὰς γνάθους διοίγνυτε.

ΑΝ. οὔκουν βαδιοῦμαι δῆτα. τί γὰρ ἕστηκ' ἔχων
ἐνταῦθ', ἐπειδὴ ταῦτα τῇ πόλει δοκεῖ;

ΧΡ. καὶ ποῖ βαδιεῖ σὺ μὴ καταθεὶς τὴν οὐσίαν; 855

ΑΝ. ἐπὶ δεῖπνον.

ΧΡ. οὐ δῆτ', ἤν γ' ἐκείναις νοῦς ἐνῇ,
πρὶν ἄν γ' ἀπενέγκῃς.

ΑΝ. ἀλλ' ἀποίσω.

ΧΡ. πηνίκα;

ΑΝ. οὐ τοὐμόν, ὦ τᾶν, ἐμποδὼν ἔσται.

ΧΡ. τί δή;

ΑΝ. ἑτέρους ἀποίσειν φήμ' ἔθ' ὑστέρους ἐμοῦ.

ΧΡ. βαδιεῖ δὲ δειπνήσων ὅμως;

ΑΝ. τί γὰρ πάθω; 860
τὰ δυνατὰ γὰρ δεῖ τῇ πόλει ξυλλαμβάνειν
τοὺς εὖ φρονοῦντας.

ΧΡ. ἢν δὲ κωλύσωσι, τί;

ΑΝ. ὁμόσ' εἶμι κύψας.

ΧΡ. ἢν δὲ μαστιγῶσι, τί;

ΑΝ. καλούμεθ' αὐτάς.

ΧΡ. ἢν δὲ καταγελῶσι, τί;

ΑΝ. ἐπὶ ταῖς θύραις ἑστὼς

ΧΡ. τί δράσεις; εἰπέ μοι. 865

ΑΝ. τῶν εἰσφερόντων ἁρπάσομαι τὰ σιτία.

ΧΡ. βάδιζε τοίνυν ὕστερος· σὺ δ', ὦ Σίκων
καὶ Παρμένων, αἴρεσθε τὴν παμπησίαν.

ΑΝ. φέρε νυν ἐγώ σοι ξυμφέρω.

ΧΡ. μή, μηδαμῶς.
δέδοικα γὰρ μὴ καὶ παρὰ τῇ στρατηγίδι, 870

His threadbare cloak and shoon discarded now,
Struts on, guffawing with another lad.
Come, therefore, come, and quickly : bread in hand
The pantler stands ; and open wide your mouths.

CIT. I'll go, for one. Why stand I idly here,
When thus the city has declared her will ?

CHR. Where will *you* go ? You haven't brought your goods.

CIT. To supper.

CHR. Not if they've their wits about them
Until you've brought your goods.

CIT. I'll bring them.

CHR. When ?

CIT. My doings won't delay the job.

CHR. Why not ?

CIT. Others will bring them later still than I.

CHR. You are going to supper ?

CIT. What am I to do ?
Good citizens must needs support the State
As best they can.

CHR. If they say no, what then ?

CIT. At them, head foremost.

CHR. If they strike, what then ?

CIT. Summon the minxes.

CHR. If they jeer, what then ?

CIT. Why, then I'll stand beside the door, and—

CHR. What ?

CIT. Seize on the viands as they bear them in.

CHR. Come later then. Now Parmeno and Sicon
Take up my goods and carry them along.

CIT. I'll help you bring them.

CHR. Heaven forbid ! I fear
That when I'm there, depositing the goods

ὅταν κατατιθῶ, προσποιῇ τῶν χρημάτων.
AN. νὴ τὸν Δία δεῖ γοῦν μηχανήματός τινος,
ὅπως τὰ μὲν ὄντα χρήμαθ' ἕξω, τοῖσδε δὲ
τῶν ματτομένων κοινῇ μεθέξω πως ἐγώ.
ὀρθῶς ἔμοιγε φαίνεται· βαδιστέον 875
ὁμόσ' ἐστὶ δειπνήσοντα κοὐ μελλητέον.

(ΧΟΡΟΥ)

ΓΡΑΥΣ Α. τί ποθ' ἄνδρες οὐχ ἥκουσιν; ὥρα δ' ἦν πάλαι·
ἐγὼ δὲ καταπεπλασμένη ψιμυθίῳ
ἕστηκα καὶ κροκωτὸν ἠμφιεσμένη,
ἀργός, μινυρομένη τι πρὸς ἐμαυτὴν μέλος, 880
παίζουσ', ὅπως ἂν περιλάβοιμ' αὐτῶν τινὰ
παριόντα. Μοῦσαι, δεῦρ' ἴτ' ἐπὶ τοὐμὸν στόμα,
μελύδριον εὑροῦσαί τι τῶν Ἰωνικῶν.
ΜΕΙΡΑΞ. νῦν μέν με παρακύψασα προὔφθης, ὦ σαπρά.
ᾤου δ' ἐρήμας, οὐ παρούσης ἐνθάδε 885
ἐμοῦ, τρυγήσειν καὶ προσάξεσθαί τινα
ᾄδουσ'· ἐγὼ δ', ἢν τοῦτο δρᾷς, ἀντᾴσομαι.
κεἰ γὰρ δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις,
ὅμως ἔχει τερπνόν τι καὶ κωμῳδικόν.
ΓΡ.Α. τούτῳ διαλέγου κἀποχώρησον· σὺ δέ, 890
φιλοττάριον αὐλητά, τοὺς αὐλοὺς λαβὼν
ἄξιον ἐμοῦ καὶ σοῦ προσαύλησον μέλος.

(ᾄδει ἡ γραῦς.)

εἴ τις ἀγαθὸν βούλεται πα-
θεῖν τι, παρ' ἐμοὶ χρὴ καθεύδειν.

---

[a] "The scenery seems to have remained unchanged throughout the play; and Blepyrus comes out of the central house at 1128 infra, just as he has already done at 311 and 520 supra. But the houses on either side, hitherto the residences of Chremes and the Second Woman respectively, have changed their occupants; and one of them has become the abode of an ancient Hag and a young

Beside the chieftainess, you'll claim them yours.

CIT. (*alone*) Now must I hatch some crafty shrewd device
To keep my goods, and yet secure a part
In all these public banquets, like the rest.
Hah ! Excellent ! 'Twill work. Away ! Away !
On to the banquet-hall without delay.

(*Here again was a choral song, now lost.*)

HAG.[a] Why don't the fellows come ? The hour's long past :
And here I'm standing, ready, with my skin
Plastered with paint, wearing my yellow gown,
Humming an amorous ditty to myself,
Trying, by wanton sportiveness, to catch
Some passer-by. Come, Muses, to my lips,
With some sweet soft Ionian roundelay.

GIRL. This once then, Mother Mouldy, you've forestalled me,
And peeped out first ; thinking to steal my grapes,
I absent ; aye, and singing to attract
A lover ; sing then, and I'll sing against you.
For this, even though 'tis irksome to the audience,
Has yet a pleasant and a comic flavour.

HAG. Here, talk to this, and vanish :[b] but do you,
Dear honey piper, take the pipes and play
A strain that's worthy you, and worthy me,

(*singing*) Whoever is fain love's bliss to attain,
Let him hasten to me, and be blest ;

girl. It is the case contemplated in Praxagora's speech, supra 693-701, but the proceedings do not exactly follow the lines there shadowed out. For one thing, both the girl and her young lover are in full revolt against the regulations of Praxagora. For another no Gaffer Hobnail, no snub-nosed Lysicrates, comes to claim precedence over the youth. It is difficult to feel absolute certainty as to the stage arrangements, but in my judgement the Hag is peeping out through the half-closed door (*P.* 980, 981), whilst the girl is looking from the window overhead : " R.

[b] Throwing her a δερμάτινον αἰδοῖον.

οὐ γὰρ ἐν νέαις τὸ σοφὸν ἔν- 8
εστιν, ἀλλ' ἐν ταῖς πεπείροις·
οὐδέ τοι στέργειν ἂν ἐθέλοι
μᾶλλον ἢ 'γὼ τὸν φίλον γ' ᾧ-
περ ξυνείην·
ἀλλ' ἐφ' ἕτερον ἂν πέτοιτο.

(ἀντᾴδει ἡ νέα τῇ γραΐ.)

ΜΕΙ. μὴ φθόνει ταῖσιν νέαισι. 9
τὸ τρυφερὸν γὰρ ἐμπέφυκε
τοῖς ἁπαλοῖσι μηροῖς,
κἀπὶ τοῖς μήλοις ἐπαν-
θεῖ· σὺ δ', ὦ γραῦ,
παραλέλεξαι κἀντέτριψαι,
τῷ θανάτῳ μέλημα. 9

ΓΡ. Α. ἐκπέσοι γέ σου τὸ τρῆμα,
τό τ' ἐπίκλιντρον ἀποβάλοιο,
βουλομένη σποδεῖσθαι,
κἀπὶ τῆς κλίνης ὄφιν
[ψυχρὸν] εὕροις
καὶ προσελκύσαιο [σαύτῃ] 9
βουλομένη φιλῆσαι.

ΜΕΙ. αἶ αἶ, τί ποτε πείσομαι;
οὐχ ἥκει μοὐταῖρος·
μόνη δ' αὐτοῦ λείπομ'· ἡ
γάρ μοι μήτηρ ἄλλῃ βέβηκε
καὶ τἄλλα μ' οὐδὲν τὰ μετὰ ταῦτα δεῖ λέγειν.
ἀλλ', ὦ μαῖ', ἱκετεύομαι, 9
κάλει τὸν Ὀρθαγόραν, ὅπως
σαυτῆς κατόναι', ἀντιβολῶ σε.

ΓΡ. Α. ἤδη τὸν ἀπ' Ἰωνίας
τρόπον τάλαινα κνησιᾷς·

For knowledge is sure with the ripe and mature,
And not with the novice, to rest.
Would *she* be as faithful and true to the end,
And constant and loving as I ?
No : she would be flitting away from her friend,
And off to another would fly,
Would fly, would fly, would fly,
And off to another would fly.

GIRL (*affettuosamente*). O grudge not the young their enjoyment.
For beauty the softest and best
Is breathed o'er the limbs of a maiden,
And blooms on the maidenly breast.
You have tweezered your brows, and bedizened your face,
And you look like a darling for—death to embrace

HAG (*con fuoco*). I hope that the cords of your bedstead will rot,
I hope that your tester will break,
And O when you think that a lover you've got,
I hope you will find him a snake,
A snake, a snake, a snake,
I hope you will find him a snake [a] !

GIRL (*teneramente*). O dear, what will become of me ?
Where can my lover be flown ?
Mother is out ; she has gone and deserted me,
Mother has left me alone.
Nurse, nurse, pity and comfort me,
Fetch me my lover, I pray ;
So may it always be happy and well with thee,
O, I beseech thee, obey.

HAG (*fortissimo*). These, these, are the tricks of the harlotry

[a] "ὄφις is used, both in Greek and Latin erotics, to denote a cold and languid lover": R.

δοκεῖς δέ μοι καὶ λάβδα κατὰ τοὺς Λεσβίους.
ΜΕΙ. ἀλλ' οὐκ ἄν ποθ' ὑφαρπάσαιο
τἀμὰ παίγνια· τὴν δ' ἐμὴν
ὥραν οὐκ ἀπολεῖς οὐδ' ἀπολήψει.
ΓΡ.Α. ᾆδ' ὁπόσα βούλει καὶ παράκυφθ' ὥσπερ γαλῆ·
οὐδεὶς γὰρ ὡς σὲ πρότερον εἴσεισ' ἀντ' ἐμοῦ.
ΜΕΙ. οὔκουν ἐπ' ἐκφοράν γε; καινόν γ', ὦ σαπρά;
ΓΡ.Α. οὐ δῆτα.
ΜΕΙ. τί γὰρ ἂν γραΐ καινά τις λέγοι;
ΓΡ.Α. οὐ τοὐμὸν ὀδυνήσει σε γῆρας.
ΜΕΙ. ἀλλὰ τί;
ἤγχουσα μᾶλλον καὶ τὸ σὸν ψιμύθιον;
ΓΡ.Α. τί μοι διαλέγει;
ΜΕΙ. σὺ δὲ τί διακύπτεις;
ΓΡ.Α. ἐγώ;
ᾄδω πρὸς ἐμαυτὴν Ἐπιγένει τὠμῷ φίλῳ.
ΜΕΙ. σοὶ γὰρ φίλος τίς ἐστιν ἄλλος ἢ Γέρης;
ΓΡ.Α. δόξει γε καὶ σοί. τάχα γὰρ εἶσιν ὡς ἐμέ.
ὁδὶ γὰρ αὐτός ἐστιν.
ΜΕΙ. οὐ σοῦ γ', ὤλεθρε,
δεόμενος οὐδέν.
ΓΡ.Α. νὴ Δί', ὦ φθίνυλλα σύ.
ΜΕΙ. δείξει τάχ' αὐτός, ὡς ἔγωγ' ἀπέρχομαι.
ΓΡ.Α. κἄγωγ', ἵνα γνῷς ὡς πολύ σου μεῖζον φρονῶ.
ΝΕΑΝΙΑΣ. εἴθ' ἐξῆν παρὰ τῇ νέᾳ καθεύδειν,
καὶ μὴ 'δει πρότερον διασποδῆσαι
ἀνάσιμον ἢ πρεσβυτέραν·
οὐ γὰρ ἀνασχετὸν τοῦτό γ' ἐλευθέρῳ.
ΓΡ.Α. οἰμώζων ἄρα νὴ Δία σποδήσεις.

This, the Ionian itch ! [a]

GIRL (*con spirito*). No ! no ! you shall never prevail with me,
Mine are the charms that bewitch.[b]

HAG. Aye, aye, sing on : keep peeping, peering out
Like a young cat. They'll all come first to me.

GIRL. What, to your funeral ? A new joke, hey ?

HAG. No, very old.

GIRL. Old jokes to an old crone.

HAG. My age won't trouble *you*.

GIRL. No ? Then what will ?
Your artificial red and white, perchance.

HAG. Why talk to me ?

GIRL. Why peeping ?

HAG. I ? I'm singing
With bated breath to dear Epigenes.

GIRL. I thought old Geres was your only dear.

HAG. You'll soon think otherwise : he'll come to *me*.
O here he is, himself.[c]

GIRL. Not wanting aught
Of you, Old Plague.

HAG. O yes, Miss Pineaway.

GIRL. His acts will show. I'll slip away unseen.

HAG. And so will I. You'll find I'm right, my beauty.

YOUTH. [d] O that I now might my darling woo !
Nor first be doomed to the foul embrace
Of an ancient hag with a loathsome face ;
To a free-born stripling a dire disgrace !

HAG. That you never, my boy, can do !

[a] λάβδα, the first letter of λεσβιάζειν.

[b] Lit. "Never shall you intercept my lovers, or destroy the charm of my youth."

[c] *Enter youth, bearing a torch.*

[d] The metre is that of the Harmodius scolion. εἴθ' ἐξῆν begins one almost as well known, Athenaeus, xv. 50.

οὐ γὰρ τἀπὶ Χαριξένης τάδ᾽ ἐστίν.
κατὰ τὸν νόμον ταῦτα ποιεῖν
ἔστι δίκαιον, εἰ δημοκρατούμεθα.
ἀλλ᾽ εἶμι τηρήσουσ᾽ ὅ τι καὶ δράσεις ποτέ.

ΝΕ. εἴθ᾽, ὦ θεοί, λάβοιμι τὴν καλὴν μόνην,
ἐφ᾽ ἣν πεπωκὼς ἔρχομαι πάλαι ποθῶν.

ΜΕΙ. ἐξηπάτησα τὸ κατάρατον γρᾴδιον·
φρούδη γάρ ἐστιν οἰομένη μ᾽ ἔνδον μένειν.
ἀλλ᾽ οὑτοσὶ γὰρ αὐτὸς οὗ μεμνήμεθα.
δεῦρο δὴ δεῦρο δή,
φίλον ἐμόν, δεῦρό μοι
πρόσελθε καὶ ξύνευνός μοι
τὴν εὐφρόνην ὅπως ἔσει.
πάνυ γάρ τις ἔρως με δονεῖ
τῶνδε τῶν σῶν βοστρύχων.
ἄτοπος δ᾽ ἔγκειταί μοί τις
πόθος, ὅς με διακναίσας ἔχει.
μέθες, ἱκνοῦμαί σ᾽, Ἔρως,
καὶ ποίησον τόνδ᾽ ἐς εὐνὴν
τὴν ἐμὴν ἱκέσθαι.

ΝΕ. δεῦρο δὴ δεῦρο δή,
καὶ σύ μοι καταδραμοῦ-
σα τὴν θύραν ἄνοιξον
τήνδ᾽· εἰ δὲ μή, καταπεσὼν κείσομαι.
φίλον, ἀλλ᾽ ἐν τῷ σῷ βούλομαι
κόλπῳ πληκτίζεσθαι μετὰ
τῆς σῆς πυγῆς.
Κύπρι, τί μ᾽ ἐκμαίνεις ἐπὶ ταύτῃ;

[1] The Scholiasts describe Charixena variously as (1) a fool, or (2) an erotic poet, but they do not explain the proverb, which means, "this is something quite different" (Gaisford, *Paroemiogr.* B. 427).

'Tis not Charixena's [a] style to-day ;
Now the laws you must needs obey
Under our democratical sway.
I'll run and watch what next you are going to do.

YOUTH. O might I catch, dear gods, my fair alone,
To whom I hasten, flushed with love and wine.

GIRL (*reappearing above*). That vile old Hag, I nicely cozened her.
She deems I'm safe within, and off she's gone.
But here's the very lad of whom we spake.
(*Singing*) This way, this way.
Hither, my soul's delight !
O come to my arms, my love, my own,
O come to my arms this night.
Dearly I long for my love ;
My bosom is shaken and whirls,
My heart is afire with a wild desire
For my boy with the sunbright curls.
Ah me, what means this strange unrest,
This love which lacerates my breast ?
O God of Love, I cry to thee ;
Be pitiful, be merciful,
And send my love to me.

YOUTH (*singing*). Hither, O hither, my love,
This way, this way.
Run, run down from above,
Open the wicket I pray :
Else I shall swoon, I shall die !
Dearly I long for thy charms,
Longing and craving and yearning to lie
In the bliss of thy snow-soft arms.
O Cypris, why my bosom stir,
Making me rage and rave for her ?

μέθες, ἱκνοῦμαί σ', Ἔρως,
καὶ ποίησον τήνδ' ἐς εὐνὴν
τὴν ἐμὴν ἱκέσθαι.
καὶ ταῦτα μέν μοι μετρίως πρὸς τὴν ἐμὴν ἀνάγκην
εἰρημέν' ἐστίν. σὺ δέ μοι, φίλτατον, ὦ ἱκετεύω, 970
ἄνοιξον, ἀσπάζου με·
διά τοι σὲ πόνους ἔχω.
ὦ χρυσοδαίδαλτον ἐμὸν μέλημα, Κύπριδος ἔρνος,
μέλιττα Μούσης, Χαρίτων θρέμμα, Τρυφῆς πρόσωπον,
ἄνοιξον, ἀσπάζου με· 975
διά τοι σὲ πόνους ἔχω.

ΓΡ.Α. οὗτος, τί κόπτεις; μῶν ἐμὲ ζητεῖς;
ΝΕ. πόθεν;
ΓΡ.Α. καὶ τὴν θύραν γ' ἤραττες.
ΝΕ. ἀποθάνοιμ' ἄρα.
ΓΡ.Α. τοῦ δαὶ δεόμενος δᾷδ' ἔχων ἐλήλυθας;
ΝΕ. Ἀναφλύστιον ζητῶν τιν' ἄνθρωπον.[a]
ΓΡ.Α. τίνα;
ΝΕ. οὐ τὸν Σεβῖνον, ὃν σὺ προσδοκᾷς ἴσως. 980
ΓΡ.Α. νὴ τὴν Ἀφροδίτην, ἤν τε βούλῃ γ' ἤν τε μή.[b]
ΝΕ. ἀλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέτεις
εἰσάγομεν,[c] ἀλλ' εἰσαῦθις ἀναβεβλήμεθα.
τὰς ἐντὸς εἴκοσιν γὰρ ἐκδικάζομεν.
ΓΡ.Α. ἐπὶ τῆς προτέρας ἀρχῆς γε ταῦτ' ἦν, ὦ γλύκων· 985
νυνὶ δὲ πρῶτον εἰσάγειν ἡμᾶς δοκεῖ.
ΝΕ. τῷ βουλομένῳ γε, κατὰ τὸν ἐν Παιτοῖς[d] νόμον.

[a] Anaphlystus was an Attic deme, a seaport S.W. of the silver mines of Laureium: but this is a coarse jest on ἀναφλᾶν (masturbare), and Σεβῖνος on βινεῖν. *Cf. F.* 427.

[b] *The Hag tries to drag him into her house.*

[c] εἰσάγομεν, "bring into court," but with τὰς ὑπ. added, δίκας or γυναῖκας may be supplied.

[d] The Paetians were a Thracian tribe: there must have been

O God of Love, I cry to thee,
Be pitiful, be merciful,
And send my love to me.
Enough, I trow, is said to show
the straits I'm in, my lonely grieving.
Too long I've made my serenade :
descend, sweet heart, thy chamber leaving,
Open, true welcome show,
Sore pangs for thee I undergo.
O Love, bedight with golden light,
presentment fair of soft embraces,
The Muses' bee, of Love's sweet tree
the flower, the nursling of the Graces,
Open, true welcome show,
Sore pangs for thee I undergo.

HAG. Hi ! knocking ? seeking ME ?

YOUTH. A likely joke.

HAG. You banged against my door.

YOUTH. Hanged if I did.

HAG. Then why that lighted torch ? What seek you here ?

YOUTH. Some Anaphlystian [a] burgher.

HAG. What's his name ?

YOUTH. No, not Sebinus [a] ; whom *you* want belike.

HAG. By Aphrodite, will you, nill you, sir.[b]

YOUTH. Ah, but we're not now taking cases [c] over
Sixty years old: they've been adjourned till later ;
We're taking now those under twenty years.

HAG. Aha, but that was under, darling boy,
The old régime : now you must take us first.

YOUTH. Aye, if I will : so runs the Paetian law.[d]

some law which might be neglected at will. The Youth says: "I may take you or not, at my choice." The Hag: "What about dinner? Had you your choice there, or must you dine where you were put?"

ΓΡ.Α. ἀλλ' οὐδ' ἐδείπνεις κατὰ τὸν ἐν Παιτοῖς νόμον.
ΝΕ. οὐκ οἶδ' ὅ τι λέγεις· τηνδεδί μοι κρουστέον.
ΓΡ.Α. ὅταν γε κρούσῃς τὴν ἐμὴν πρῶτον θύραν. 99
ΝΕ. ἀλλ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα.
ΓΡ.Α. οἶδ' ὅτι φιλοῦμαι· νῦν δὲ θαυμάζεις ὅτι
θύρασί μ' εὗρες· ἀλλὰ πρόσαγε τὸ στόμα.
ΝΕ. ἀλλ', ὦ μέλ', ὀρρωδῶ τὸν ἐραστήν σου.
ΓΡ.Α. τίνα;
ΝΕ. τὸν τῶν γραφέων ἄριστον.
ΓΡ.Α. οὗτος δ' ἔστι τίς; 99
ΝΕ. ὃς τοῖς νεκροῖσι ζωγραφεῖ τὰς ληκύθους.
ἀλλ' ἄπιθ', ὅπως μή σ' ἐπὶ θύραισιν ὄψεται.
ΓΡ.Α. οἶδ' οἶδ' ὅ τι βούλει.
ΝΕ. καὶ γὰρ ἐγώ σε νὴ Δία.
ΓΡ.Α. μὰ τὴν Ἀφροδίτην, ἥ μ' ἔλαχε κληρουμένη,
μὴ 'γώ σ' ἀφήσω.
ΝΕ. παραφρονεῖς, ὦ γρᾴδιον. 10
ΓΡ.Α. ληρεῖς· ἐγὼ δ' ἄξω σ' ἐπὶ τἀμὰ στρώματα.
ΝΕ. τί δῆτα κρεάγρας τοῖς κάδοις ὠνοίμεθ' ἄν,
ἐξὸν καθέντα γρᾴδιον τοιουτονὶ
ἐκ τῶν φρεάτων τοὺς κάδους ξυλλαμβάνειν;
ΓΡ.Α. μὴ σκῶπτέ μ', ὦ τάλαν, ἀλλ' ἕπου δεῦρ' ὡς ἐμέ. 10
ΝΕ. ἀλλ' οὐκ ἀνάγκη μοὐστίν, εἰ μὴ τῶν ἐτῶν
τὴν πεντακοσιοστὴν κατέθηκας τῇ πόλει.
ΓΡ.Α. νὴ τὴν Ἀφροδίτην, δεῖ γε μέντοι σ'. ὡς ἐγὼ
τοῖς τηλικούτοις ξυγκαθεύδουσ' ἥδομαι.
ΝΕ. ἐγὼ δὲ ταῖς γε τηλικαύταις ἄχθομαι, 10
κοὐκ ἂν πιθοίμην οὐδέποτ'.
ΓΡ.Α. ἀλλὰ νὴ Δία
ἀναγκάσει τουτί σε.

[a] κρησέρα = the coarse linen casing of a κόφινος or basket: Schol.
[b] The Hag speaks as if she were a modest maiden; the Youth replies that her fittest lover is the "undertaker," who paints the

HAG. You didn't, did you, dine by Paetian law.
YOUTH. Don't understand you : there's the girl I want.
HAG. Aye, but *me* first: you must, you rogue, you must.
YOUTH. O we don't want a musty pack-cloth [a] now.
HAG. I know I'm loved : but O you wonder, don't you,
To see me out of doors : come, buss me, do.
YOUTH. No, no, I dread your lover.
HAG. Whom do you mean ?
YOUTH. That prince of painters.
HAG. Who is he, I wonder.
YOUTH. Who paints from life the bottles for the dead.[b]
Away ! begone ! he'll see you at the door.
HAG. I know, I know your wishes.
YOUTH. And I yours.
HAG. I vow by Aphrodite, whose I am,
I'll never let you go.
YOUTH. You're mad, old lady.
HAG. Nonsense ! I'll drag you recreant to my couch.
YOUTH. Why buy we hooks to raise our buckets then,
When an old hag like this, let deftly down,
Could claw up all the buckets from our wells ?
HAG. No scoffing, honey : come along with me.
YOUTH. You've got no rights, unless you've paid the tax,
One-fifth per cent on all your wealth—of years.[c]
HAG. O yes, you must ; O yes, by Aphrodite,
Because I love to cuddle lads like you.
YOUTH. But I don't love to cuddle hags like you,
Nor will I : never ! never !
HAG. O yes, you will,
THIS will compel you.

oil bottles to be buried with the dead. She had better not be seen at the door, or the undertaker may think she is a corpse, and carry her out.

[c] If she has not paid her taxes, she cannot claim her rights. He substitutes ἐτῶν comically for ὄντων, "goods."

ΝΕ. τοῦτο δ' ἔστι τί;

ΓΡ.Α. ψήφισμα, καθ' ὅ σε δεῖ βαδίζειν ὡς ἐμέ.

ΝΕ. λέγ' αὐτὸ τί ποτε κἄστι.

ΓΡ.Α. καὶ δή σοι λέγω.
ἔδοξε ταῖς γυναιξίν, ἢν ἀνὴρ νέος 1015
νέας ἐπιθυμῇ, μὴ σποδεῖν αὐτὴν πρὶν ἂν
τὴν γραῦν προκρούσῃ πρῶτον· ἢν δὲ μὴ θέλῃ
πρότερον προκρούειν, ἀλλ' ἐπιθυμῇ τῆς νέας,
ταῖς πρεσβυτέραις γυναιξὶν ἔστω τὸν νέον
ἕλκειν ἀνατὶ λαβομένας τοῦ παττάλου.[a] 1020

ΝΕ. οἴμοι· Προκρούστης τήμερον γενήσομαι.

ΓΡ.Α. τοῖς γὰρ νόμοις τοῖς ἡμετέροισι πειστέον.

ΝΕ. τί δ', ἢν ἀφαιρῆταί μ' ἀνὴρ τῶν δημοτῶν
ἢ τῶν φίλων ἐλθών τις;

ΓΡ.Α. ἀλλ' οὐ κύριος
ὑπὲρ μέδιμνόν[b] ἐστ' ἀνὴρ οὐδεὶς ἔτι. 1025

ΝΕ. ἐξωμοσία δ' οὐκ ἔστιν;

ΓΡ.Α. οὐ γὰρ δεῖ στροφῆς.

ΝΕ. ἀλλ' ἔμπορος εἶναι σκήψομαι.

ΓΡ.Α. κλάων γε σύ.

ΝΕ. τί δῆτα χρὴ δρᾶν;

ΓΡ.Α. δεῦρ' ἀκολουθεῖν ὡς ἐμέ.

ΝΕ. καὶ ταῦτ' ἀνάγκη μοὐστί;

ΓΡ.Α. Διομήδειά γε.

ΝΕ. ὑποστόρεσαί νυν πρῶτα τῆς ὀριγάνου, 1030
καὶ κλήμαθ' ὑπόθου συγκλάσασα τέτταρα,
καὶ ταινίωσαι, καὶ παράθου τὰς ληκύθους,

---

[a] παττάλου=πέους: Schol. In 1020 Procrustes is merely introduced as a play on the προκρούειν of 1017-18.

[b] No man's credit extends beyond a bushel now. Women's contracts were restricted to this amount: Schol.

YOUTH. What in the world is THIS?
HAG. THIS is a law which bids you follow me.
YOUTH. Read what it says.
HAG. O yes, my dear, I will.
Be it enacted, please to listen, you,
By us the ladies: if a youth would woo
A maiden, he must first his duty do
By some old beldame; if the youth refuse,
Then may the beldames lawful violence use
And drag him in, in any way they choose.[a]
YOUTH. A crusty law! a Procrustéan law!
HAG. Well, never mind; you must obey the law.
YOUTH. What if some Man, a friend or fellow-burgher,
Should come and bail me out?
HAG. A Man, forsooth?
No Man avails beyond a bushel now.[b]
YOUTH. Essoign[c] I'll challenge.
HAG. Nay, no quillets now.
YOUTH. I'll sham a merchant.[d]
HAG. You'll repent it then.
YOUTH. And must I come?
HAG. You must.
YOUTH. Is it a stern
Necessity?
HAG. Yes, quite Diomedéan.[e]
YOUTH. Then strew the couch with dittany, and set
Four well-crushed branches of the vine beneath;
Bind on the fillets; set the oil beside;

[c] An excuse (such as ill-health) sworn to evade some duty.

[d] The merchant could claim exemption from military service. *Cf. P.* 904.

[e] *i.e.* absolutely irresistible. The phrase is proverbial; *cf.* Plato, *Rep.* vi. 493 D *ἡ Διομήδεια λεγομένη ἀνάγκη.* "*Διομήδης ὁ Θρᾴξ, πόρνας ἔχων θυγατέρας, τοὺς παριόντας ξένους ἐβιάζετο αὐταῖς συνεῖναι ἕως οὗ . . . ἀναλωθῶσιν οἱ ἄνδρες*": Schol.

ὕδατός τε κατάθου τοὔστρακον πρὸ τῆς θύρας.

ΓΡ.Α. ἦ μὴν ἔτ' ὠνήσει σὺ καὶ στεφάνην ἐμοί.

ΝΕ. νὴ τὸν Δί', ἥνπερ ᾖ γέ που τῶν κηρίνων. 103

οἶμαι γὰρ ἔνδον διαπεσεῖσθαί σ' αὐτίκα.

ΜΕΙ. ποῖ τοῦτον ἕλκεις σύ;

ΓΡ.Α. τὸν ἐμαυτῆς εἰσάγω.

ΜΕΙ. οὐ σωφρονοῦσά γ'. οὐ γὰρ ἡλικίαν ἔχει

παρὰ σοὶ καθεύδειν τηλικοῦτος ὤν, ἐπεὶ

μήτηρ ἂν αὐτῷ μᾶλλον εἴης ἢ γυνή. 104

ὥστ' εἰ καταστήσεσθε τοῦτον τὸν νόμον,

τὴν γῆν ἅπασαν Οἰδιπόδων ἐμπλήσετε.

ΓΡ.Α. ὦ παμβδελυρά, φθονοῦσα τόνδε τὸν λόγον

ἐξεῦρες· ἀλλ' ἐγώ σε τιμωρήσομαι.

ΝΕ. νὴ τὸν Δία τὸν σωτῆρα, κεχάρισαί γέ μοι, 104

ὦ γλυκύτατον, τὴν γραῦν ἀπαλλάξασά μου·

ὥστ' ἀντὶ τούτων τῶν ἀγαθῶν εἰς ἑσπέραν

μεγάλην ἀποδώσω καὶ παχεῖάν σοι χάριν.

ΓΡ.Β. αὕτη σύ, ποῖ τονδί, παραβᾶσα τὸν νόμον,

ἕλκεις, παρ' ἐμοὶ τῶν γραμμάτων εἰρηκότων 105

πρότερον καθεύδειν αὐτόν;

ΝΕ. οἴμοι δείλαιος.

πόθεν ἐξέκυψας, ὦ κάκιστ' ἀπολουμένη;

τοῦτο γὰρ ἐκείνου τὸ κακὸν ἐξωλέστερον.

ΓΡ.Β. βάδιζε δεῦρο.

ΝΕ. μηδαμῶς με περιίδῃς

ἑλκόμενον ὑπὸ τῆσδ', ἀντιβολῶ σ'.

ΓΡ.Β. ἀλλ' οὐκ ἐγώ, 10

ἀλλ' ὁ νόμος ἕλκει σ'.

ΝΕ. οὐκ ἐμέ γ', ἀλλ' ἔμπουσά τις

ἐξ αἵματος φλύκταιναν ἠμφιεσμένη.

[a] "'Then prepare a couch,' cries the youth, but under the pre-

And at the entrance set the water-crock.[a]

HAG. Now, by my troth, you'll buy me a garland yet.

YOUTH. A waxen garland. So, by Zeus, I will.
You'll fall to pieces, I expect, in there.[b]

GIRL. Where drag you him?

HAG. I'm taking home my husband.

GIRL. Not wisely then: the lad is far too young
To serve your turn. You're of an age, methinks
To be his mother rather than his wife.
If thus ye carry out the law, erelong
Ye'll have an Oedipus in every house.

HAG. You nasty spiteful girl, you made that speech
Out of sheer envy, but I'll pay you out.[c]

YOUTH. Now by the Saviour Zeus, my sweetest sweet,
A rare good turn you have done me, scaring off
That vulturous Hag; for which, at eventide,
I'll make you, darling, what return I can.[d]

SECOND H. Hallo, Miss Break-the-law, where are you dragging
That gay young stripling, when the writing says
I'm first to wed him?

YOUTH. Miserable me!
Whence did *you* spring, you evil-destined Hag?
She's worse than the other: I protest she is.

S.H. Come hither.

YOUTH (*to the Girl*). O my darling, don't stand by,
And see this creature drag me!

S.H. 'Tis not I,
'Tis the LAW drags you.

YOUTH. 'Tis a hellish vampire,
Clothed all about with blood, and boils, and blisters.

tence of describing a nuptial bed, he is really describing a funeral bier. A waterpot, called ἀρδάνιον, was placed at the house door, that visitors might purify themselves as they passed out": R. *Cf.* Pollux, viii. 65, Eur. *Alcestis*, 98-100.

[b] *Enter girl.* [c] *Exit Hag.* [d] *Enter second Hag.*

ΓΡ.Β. ἕπου, μαλακίων, δεῦρ᾽ ἀνύσας καὶ μὴ λάλει.
ΝΕ. ἴθι νυν ἔασον εἰς ἄφοδον πρώτιστά με
ἐλθόντα θαρρῆσαι πρὸς ἐμαυτόν· εἰ δὲ μή, 1
αὐτοῦ τι δρῶντα πυρρὸν ὄψει μ᾽ αὐτίκα
ὑπὸ τοῦ δέους.
ΓΡ.Β. θάρρει, βάδιζ᾽· ἔνδον χεσεῖ.
ΝΕ. δέδοικα κἀγὼ μὴ πλέον γ᾽ ἢ βούλομαι.
ἀλλ᾽ ἐγγυητάς σοι καταστήσω δύο
ἀξιόχρεως.
ΓΡ.Β. μή μοι καθίστη.
ΓΡ.Γ. ποῖ σύ, ποῖ 1
χωρεῖς μετὰ ταύτης;
ΝΕ. οὐκ ἔγωγ᾽, ἀλλ᾽ ἕλκομαι.
ἀτὰρ ἥτις εἶ γε, πόλλ᾽ ἀγαθὰ γένοιτό σοι,
ὅτι μ᾽ οὐ περιεῖδες ἐπιτριβέντ᾽. ὦ Ἡράκλεις,
ὦ Πᾶνες, ὦ Κορύβαντες, ὦ Διοσκόρω,
τοῦτ᾽ αὖ πολὺ τούτου τὸ κακὸν ἐξωλέστερον. 1
ἀτὰρ τί τὸ πρᾶγμ᾽ ἔστ᾽, ἀντιβολῶ, τουτί ποτε;
πότερον πίθηκος ἀνάπλεως ψιμυθίου,
ἢ γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων;
ΓΡ.Γ. μὴ σκῶπτέ μ᾽, ἀλλὰ δεῦρ᾽ ἕπου.
ΓΡ.Β. δευρὶ μὲν οὖν.
ΓΡ.Γ. ὡς οὐκ ἀφήσω σ᾽ οὐδέποτ᾽.
ΓΡ.Β. οὐδὲ μὴν ἐγώ. 1
ΝΕ. διασπάσεσθέ μ᾽, ὦ κακῶς ἀπολούμεναι.
ΓΡ.Β. ἐμοὶ γὰρ ἀκολουθεῖν σ᾽ ἔδει κατὰ τὸν νόμον.
ΓΡ.Γ. οὔκ, ἢν ἑτέρα γε γραῦς ἔτ᾽ αἰσχίων φανῇ.
ΝΕ. ἢν οὖν ὑφ᾽ ὑμῶν πρῶτον ἀπόλωμαι κακῶς,
φέρε, πῶς ἐπ᾽ ἐκείνην τὴν καλὴν ἀφίξομαι; 1
ΓΡ.Γ. αὐτὸς σκόπει σύ· τάδε δέ σοι ποιητέον.

---

[a] *Enter third Hag. A struggle ensues.*

S.H. Come, chickling, follow me: and don't keep chattering.

YOUTH. O let me first, for pity's sake, retire
Into some draught-house. I'm in such a fright
That I shall yellow all about me else.

S.H. Come, never mind; you can do that within.

YOUTH. More than I wish, I fear me. Come, pray do,
I'll give you bail with two sufficient sureties.

S.H. No bail for me![a]

THIRD H. (*to Youth*). Hallo, where are you gadding
Away with her?

YOUTH. Not "gadding": being dragged.
But blessings on you, whosoe'er you are,[b]
Sweet sympathizer. Ah! Oh! Heracles!
Ye Pans! ye Corybants! Twin sons of Zeus!
She's worse than the other! Miserable me!
What shall I term this monstrous apparition?
A monkey smothered up in paint, or else
A witch ascending from the Greater Number[c]?

T.H. No scoffing: come *this* way.

S.H. *This* way, I tell you.

T.H. I'll never let you go.

S.H. No more will I.

YOUTH. Detested kites, ye'll rend me limb from limb.

S.H. Obey the law, which bids you follow me.

T.H. Not if a fouler, filthier, hag appears.

YOUTH. Now if betwixt you two I am done to death,
How shall I ever reach the girl I love?

T.H. That's *your* look-out; but this you needs must do.

[b] He imagines it to be some fair girl, as before, that helps him. When he catches sight of the hag, he calls on Heracles, destroyer of monsters; on Castor and Polydeuces, helpers of men in distress; on Pans and Corybants, authors of those panic fears which now distract him.

[c] From the dead, the "majority."

ΝΕ. ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῶ;
ΓΡ.Β. οὐκ οἶσθα; βαδιεῖ δεῦρ᾽.
ΝΕ. ἀφέτω νύν μ᾽ αὑτηί.
ΓΡ.Γ. δευρὶ μὲν οὖν ἴθ᾽ ὡς ἔμ᾽.
ΝΕ. ἤν μ᾽ ἡδί γ᾽ ἀφῇ.
ΓΡ.Β. ἀλλ᾽ οὐκ ἀφήσω μὰ Δία σ᾽.
ΓΡ.Γ. οὐδὲ μὴν ἐγώ. 108
ΝΕ. χαλεπαί γ᾽ ἂν ἦστε γενόμεναι πορθμῆς.
ΓΡ.Β. τιή;
ΝΕ. ἕλκοντε τοὺς πλωτῆρας ἂν ἀπεκναίετε.
ΓΡ.Β. σιγῇ βάδιζε δεῦρο.
ΓΡ.Γ. μὰ Δί᾽ ἀλλ᾽ ὡς ἐμέ.
ΝΕ. τουτὶ τὸ πρᾶγμα κατὰ τὸ Καννώνου σαφῶς
ψήφισμα, βινεῖν δεῖ με διαλελημμένον. 109
πῶς οὖν δικωπεῖν ἀμφοτέρας δυνήσομαι;
ΓΡ.Β. καλῶς, ἐπειδὰν καταφάγῃς βολβῶν χύτραν.
ΝΕ. οἴμοι κακοδαίμων, ἐγγὺς ἤδη τῆς θύρας
ἑλκόμενός εἰμ᾽.
ΓΡ.Γ. ἀλλ᾽ οὐδὲν ἔσται σοι πλέον.
ξυνεσπεσοῦμαι γὰρ μετὰ σοῦ.
ΝΕ. μὴ πρὸς θεῶν. 109
ἑνὶ γὰρ ξυνέχεσθαι κρεῖττον ἢ δυοῖν κακοῖν.
ΓΡ.Γ. νὴ τὴν Ἑκάτην, ἐάν τε βούλῃ γ᾽ ἤν τε μή.
ΝΕ. ὦ τρισκακοδαίμων, εἰ γυναῖκα δεῖ σαπρὰν
βινεῖν ὅλην τὴν νύκτα καὶ τὴν ἡμέραν;
κᾆπειτ᾽, ἐπειδὰν τῆσδ᾽ ἀπαλλαγῶ, πάλιν 110
Φρύνην ἔχουσαν λήκυθον πρὸς ταῖς γνάθοις.
ἆρ᾽ οὐ κακοδαίμων εἰμί; βαρυδαίμων μὲν οὖν

[a] The psephism of C. enacted that *if anyone shall wrong the people of Athens, he shall make his defence before the people in fetters. And if he shall be found guilty, he shall be put to death*

YOUTH. Which shall I tackle first, and so get free ?
S.H. You know ; come hither.
YOUTH. Make *her* let me go.
T.H. No, no, come hither.
YOUTH. If *she*'ll let me go.
S.H. Zeus ! I'll not let you go.
T.H. No more will I.
YOUTH. Rough hands ye'd prove as ferrymen.
S.H. Why so ?
YOUTH. Ye'd tear your passengers to bits by pulling.
S.H. Don't talk, come hither.
T.H. No, *this* way, I tell you.
YOUTH. O this is like Cannonus's decree,[a]
To play the lover, fettered right and left.[b]
How can one oarsman navigate a pair ?
S.H. Tush, eat a pot of truffles,[c] foolish boy.
YOUTH. O me, I'm dragged along till now I've reached
The very door.
T.H. That won't avail you aught ;
I'll tumble in beside you.
YOUTH. Heaven forbid !
Better to struggle with one ill than two.
T.H. O yes, by Hecate, will you, nill you, sir.
YOUTH. Thrice hapless me, who first must play the man
With this old rotten carcase, and when freed
From her, shall find another Phryne[d] there,
A bottle of oil beside her grinning chaps.
Ain't I ill-fated ? Yea, most heavy-fated !

and thrown into the Deadman's Pit ; and his goods shall be forfeited to the state, and the tithe thereof shall belong to the goddess. Xen. *Hell.* i. 7. 21.

[b] *μέσον εἰλημμένον* : Schol. *Cf. K.* 262.

[c] Considered to be an aphrodisiac.

[d] Phryne means a toad ; it was a nickname of courtesans. The famous P. belonged to a later time.

νὴ τὸν Δία τὸν σωτῆρ' ἀνὴρ καὶ δυστυχής,
ὅστις τοιούτοις θηρίοις συνείρξομαι.
ὅμως δ' ἐάν τι πολλὰ πολλάκις πάθω — 110[0]
ὑπὸ ταῖνδε ταῖν κασαλβάδοιν, δεῦρ' ἐσπλέων,
θάψαι μ' ἐπ' αὐτῷ τῷ στόματι τῆς ἐσβολῆς·
καὶ τὴν ἄνωθεν ἐπιπολῆς τοῦ σήματος
ζῶσαν καταπιττώσαντας, εἶτα τὼ πόδε
μολυβδοχοήσαντας κύκλῳ περὶ τὰ σφυρά, — 11[05]
ἄνω 'πιθεῖναι πρόφασιν ἀντὶ ληκύθου.

ΘΕΡΑΠΑΙΝΑ. ὦ μακάριος μὲν δῆμος, εὐδαίμων δ' ἐγώ.
αὐτή τέ μοι δέσποινα μακαριωτάτη,
ὑμεῖς θ' ὅσαι παρέστατ' ἐπὶ ταῖσιν θύραις,
οἵ γείτονές τε πάντες οἵ τε δημόται, — 11[10]
ἐγώ τε πρὸς τούτοισιν ἡ διάκονος,
ἥτις μεμύρωμαι τὴν κεφαλὴν μυρώμασιν
ἀγαθοῖσιν, ὦ Ζεῦ· πολὺ δ' ὑπερπέπαικεν αὖ
τούτων ἁπάντων τὰ Θάσι' ἀμφορείδια.
ἐν τῇ κεφαλῇ γὰρ ἐμμένει πολὺν χρόνον· — 11[15]
τὰ δ' ἄλλ' ἀπανθήσαντα πάντ' ἀπέπτατο·
ὥστ' ἐστὶ πολὺ βέλτιστα, πολὺ δῆτ', ὦ θεοί.
κέρασον ἄκρατον, εὐφρανεῖ τὴν νύχθ' ὅλην
ἐκλεγομένας ὅ τι ἂν μάλιστ' ὀσμὴν ἔχῃ.
ἀλλ', ὦ γυναῖκες, φράσατέ μοι τὸν δεσπότην, — 11[20]
τὸν ἄνδρ', ὅπου 'στί, τῆς ἐμῆς κεκτημένης.

ΧΟ. αὐτοῦ μένουσ' ἡμῖν γ' ἂν ἐξευρεῖν δοκεῖς.

ΘΕ. μάλισθ'· ὁδὶ γὰρ ἐπὶ τὸ δεῖπνον ἔρχεται.
ὦ δέσποτ', ὦ μακάριε καὶ τρισόλβιε.

ΒΛ. ἐγώ;

ΘΕ. σὺ μέντοι νὴ Δί' ὥς γ' οὐδεὶς ἀνήρ. — 11[25]

[a] See p. 341, note *b*. *Exeunt. Enter Praxagora's maid*, sent to fetch Blepyrus and the children; formerly the master would

O Zeus the Saviour, what a wretch am I
Yoked with this pair of savage-hearted beasts !
And O should aught befall me, sailing in
To harbour, towed by these detested drabs,
Bury my body by the harbour's mouth ;
And take the upper hag, who still survives,
And tar her well, and round her ankles twain
Pour molten lead, and plant her on my grave,
The staring likeness of a bottle of oil.[a]

MAID. O lucky People, and O happy me,
And O my mistress, luckiest of us all,
And ye who now are standing at our door,
And all our neighbours, aye and all our town,
And I'm a lucky waiting-maid, who now
Have had my head with unguents rich and rare
Perfumed and bathed ; but far surpassing all
Are those sweet flagons full of Thasian wine.
Their fragrance long keeps lingering in the head,
Whilst all the rest evaporate and fade.
There's nothing half so good; great gods, not half !
Choose the most fragrant, mix it neat and raw,
'Twill make us merry all the whole night through.
But tell me, ladies, where my master is ;
I mean, the husband of my honoured mistress.[b]

CH. If you stay here, methinks you'll find him soon.

MAID. Aye, here he comes.[c] He's off to join the dinner.
O master, O you lucky, lucky man !

BL. What I ?

MAID. Yes you, by Zeus, you luckiest man.

have sent the maids to fetch wife and children, but all that has been changed now.

[b] The man is now described by his relationship to the new head of the house.

[c] *Enter Blepyrus and the children* (ταισδί, 1138).

τίς γὰρ γένοιτ᾽ ἂν μᾶλλον ὀλβιώτερος,
ὅστις πολιτῶν πλεῖον ἢ τρισμυρίων
ὄντων τὸ πλῆθος οὐ δεδείπνηκας μόνος;

ΧΟ. εὐδαιμονικόν γ᾽ ἄνθρωπον εἴρηκας σαφῶς.

ΘΕ. ποῖ ποῖ βαδίζεις;

ΒΛ. ἐπὶ τὸ δεῖπνον ἔρχομαι. 11

ΘΕ. νὴ τὴν Ἀφροδίτην, πολύ γ᾽ ἁπάντων ὕστατος.
ὅμως δ᾽ ἐκέλευε συλλαβοῦσάν μ᾽ ἡ γυνὴ
ἄγειν σε καὶ τασδὶ μετὰ σοῦ τὰς μείρακας.
οἶνος δὲ Χῖός ἐστι περιλελειμμένος
καὶ τἄλλ᾽ ἀγαθά. πρὸς ταῦτα μὴ βραδύνετε, 11
καὶ τῶν θεατῶν εἴ τις εὔνους τυγχάνει,
καὶ τῶν κριτῶν εἰ μή τις ἑτέρωσε βλέπει,
ἴτω μεθ᾽ ἡμῶν· πάντα γὰρ παρέξομεν.

ΒΛ. οὔκουν ἅπασι δῆτα γενναίως ἐρεῖς
καὶ μὴ παραλείψεις μηδέν᾽, ἀλλ᾽ ἐλευθέρως 11
καλεῖν γέροντα, μειράκιον, παιδίσκον; ὡς
τὸ δεῖπνον αὐτοῖς ἔστ᾽ ἐπεσκευασμένον
ἁπαξάπασιν, ἢν ἀπίωσιν οἴκαδε.
ἐγὼ δὲ πρὸς τὸ δεῖπνον ἤδη ᾽πείξομαι,
ἔχω δέ τοι καὶ δᾷδα ταυτηνὶ καλῶς. 11

ΧΟ. τί δῆτα διατρίβεις ἔχων, ἀλλ᾽ οὐκ ἄγεις
τασδὶ λαβών; ἐν ὅσῳ δὲ καταβαίνεις, ἐγὼ
ἐπᾴσομαι μέλος τι μελλοδειπνικόν.
σμικρὸν δ᾽ ὑποθέσθαι τοῖς κριταῖσι βούλομαι·
τοῖς σοφοῖς μέν, τῶν σοφῶν μεμνημένοις κρίνειν
ἐμέ· 11
τοῖς γελῶσι δ᾽ ἡδέως, διὰ τὸν γέλων κρίνειν ἐμέ·
σχεδὸν ἅπαντας οὖν κελεύω δηλαδὴ κρίνειν ἐμέ.
μηδὲ τὸν κλῆρον γενέσθαι μηδὲν ἡμῖν αἴτιον,

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[a] The Chorus seem to take the maid's words as a sarcasm; but she may mean that Blepyrus's joys are still to come.

What greater bliss than yours, who, out of more
Than thrice ten thousand citizens, alone,
Have managed, you alone, to get no dinner?

CH. You tell of a happy man, and no mistake.[a]

MAID. Hi! Hi! where now?

BL. I'm off to join the dinner.

MAID. And much the last of all, by Aphrodite.
Well, well, my mistress bade me take you, sir,
You and these little girls and bring you thither.
Aye, and there's store of Chian wine remaining,
And other dainties too; so don't delay.
And all the audience who are well disposed,
And every judge who looks not otherwards,
Come on with us; we'll freely give you all.

BL Nay, no exceptions; open wide your mouth,
Invite them all in free and generous style,
Boy, stripling, grandsire; yea, announce that all
Shall find a table all prepared and spread
For their enjoyment, in—their own sweet homes.
But I! I'll hurry off to join the feast,
And here at least I've got a torch all handy.

CH. Then why so long keep lingering here, nor take
These little ladies down? And as you go,
I'll sing a song, a Lay of Lay-the-dinner.
But first, a slight suggestion to the judges.
Let the wise and philosophic
choose me for my wisdom's sake,
Those who joy in mirth and laughter
choose me for the jests I make;
Then with hardly an exception
every vote I'm bound to win.

ὅτι προείληχ᾽· ἀλλ᾽ ἅπαντα ταῦτα χρὴ μεμνημένους
μὴ ᾽πιορκεῖν, ἀλλὰ κρίνειν τοὺς χοροὺς ὀρθῶς ἀεί, 116
μηδὲ ταῖς κακαῖς ἑταίραις τὸν τρόπον προσεικέναι,
αἳ μόνον μνήμην ἔχουσι τῶν τελευταίων ἀεί.
ὢ ὢ ὥρα δή,
ὦ φίλαι γυναῖκες, εἴπερ μέλλομεν τὸ χρῆμα δρᾶν,
ἐπὶ τὸ δεῖπνον ὑπανακινεῖν. Κρητικῶς οὖν τὼ πόδε 116
καὶ σὺ κίνει.

ΒΛ. τοῦτο δρῶ.

ΧΟ. καὶ τάσδε νῦν λαγαρὰς
τοῖν σκελίσκοιν τὸν ῥυθμόν. τάχα γὰρ ἔπεισι
λοπαδοτεμαχοσελαχογαλεο-
κρανιολειψανοδριμυποτριμματο- 117
σιλφιοπαραομελιτοκατακε-
χυμενοκιχλεπικοσσυφοφαττοπε-
ριστεραλεκτρυονοπτεκεφαλλιο-
κιγκλοπελειολαγῳοσιραιοβα-
φητραγανοπτερύγων. σὺ δὲ ταῦτ᾽ ἀκρο- 117
ασάμενος [ταχὺ καὶ] ταχέως λαβὲ τρύβλιον.
εἶτα λαβὼν κόνισαι
λέκιθον, ἵν᾽ ἐπιδειπνῇς.

Let it nothing tell against me,
that my play must first begin ;
See that, through the afterpieces,
back to me your memory strays ;
Keep your oaths, and well and truly
judge between the rival plays.
Be not like the wanton women,
never mindful of the past,
Always for the new admirer,
always fondest of the last.
Now 'tis time, 'tis time, 'tis time,
Sisters dear, 'tis time for certain,
if we mean the thing to do,
To the public feast to hasten.
Therefore foot it neatly, you,
First throw up your right leg, so,
Then the left, and away to go,
Cretan measure.

BL. Aye, with pleasure.

CH. Now must the spindleshanks, lanky and lean,
Trip to the banquet, for soon will, I ween,
High on the table be smoking a dish
Brimming with game and with fowl and with fish,
All sorts of good things.
Plattero-filleto-mulleto-turboto-
-Cranio-morselo-pickleo-acido-
-Silphio-honeyo-pouredonthe-topothe-
-Ouzelo-throstleo-cushato-culvero-
-Cutleto-roastingo-marrowo-dippero-
-Leveret-syrupo-gibleto-wings.
So now ye have heard these tidings true,
Lay hold of a plate and an omelette too,
And scurry away at your topmost speed,
And so you will have whereon to feed.

ΒΛ. ἀλλὰ λαιμάττουσί που.

ΧΟ. αἴρεσθ' ἄνω, ἰαί, εὐαί.

δειπνήσομεν, εὐοῖ, εὐαί, 1180

εὐαί, ὡς ἐπὶ νίκῃ·

εὐαί, εὐαί, εὐαί, εὐαί.

BL. They're guzzling already, I know, I know.
CH. Then up with your feet and away to go.
Off, off to the supper we'll run.
With a whoop for the prize, hurrah, hurrah,
With a whoop for the prize, hurrah, hurrah,
Whoop, whoop, for the victory won!

THE PLUTUS

YOUTH. What?

CHR. Your flouts and jeers,
Sending her word *Long since, in war's alarms*
Were the Milesians lusty men-at-arms.

YOUTH. Well, I won't fight you for her sake.

CHR. How mean you?

YOUTH. For I respect your age, since be you sure
It is not everybody I'd permit
To take my girl. You, take her and begone.

CHR. I know, I know your drift; no longer now
You'd keep her company.

O.L. Who'll permit *that*? [a]

YOUTH. I won't have anything to do with one
Who has been the sport of thirteen thousand—
suns.[b]

CHR. But, howsoever, as you drank the wine,
You should, in justice, also drink the dregs.

YOUTH. Pheugh! they're such very old and fusty dregs!

CHR. Won't a dreg-strainer remedy all that?

YOUTH. Well, go ye in. I want to dedicate
The wreaths I am wearing to this gracious God.

O.L. Aye then, I want to tell him something too.

YOUTH. Aye then, I'll not go in.

CHR. Come, don't be frightened.
Why, she won't ravish you.

YOUTH. I'm glad to hear it.
I've had enough of her in days gone by.[c]

O.L. Come, go you on; I'll follow close behind.

CHR. O Zeus and King, the ancient woman sticks
Tight as a limpet to her poor young man.[d]

[c] ὑπεπίττουν = ἐσυνουσίαζον: Schol. Properly "to smear ships with pitch."

[d] *They all enter the house, and the door is shut. Hermes enters, knocks, and hides himself. Cario opens, and sees no one: coming out he bears a pot containing tripe, and dirty water.*

ΚΑ. τίς ἔσθ' ὁ κόπτων τὴν θύραν; τουτὶ τί ἦν;
οὐδεὶς ἔοικεν· ἀλλὰ δῆτα τὸ θύριον
φθεγγόμενον ἄλλως κλαυσιᾷ.

ΕΡΜΗΣ. σέ τοι λέγω,
ὦ Καρίων, ἀνάμεινον.

ΚΑ. οὗτος, εἰπέ μοι, 1100
σὺ τὴν θύραν ἔκοπτες οὑτωσὶ σφόδρα;

ΕΡ. μὰ Δί', ἀλλ' ἔμελλον· εἶτ' ἀνέῳξάς με φθάσας.
ἀλλ' ἐκκάλει τὸν δεσπότην τρέχων ταχύ,
ἔπειτα τὴν γυναῖκα καὶ τὰ παιδία,
ἔπειτα τοὺς θεράποντας, εἶτα τὴν κύνα, 1105
ἔπειτα σαυτόν, εἶτα τὴν ὗν.

ΚΑ. εἰπέ μοι,
τί δ' ἔστιν;

ΕΡ. ὁ Ζεύς, ὦ πόνηρε, βούλεται
ἐς ταυτὸν ὑμᾶς συγκυκήσας τρυβλίον
ἁπαξάπαντας εἰς τὸ βάραθρον ἐμβαλεῖν.

ΚΑ. ἡ γλῶττα τῷ κήρυκι τούτων τέμνεται. 1110
ἀτὰρ διὰ τί δὴ ταῦτ' ἐπιβουλεύει ποιεῖν
ἡμᾶς;

ΕΡ. ὁτιὴ δεινότατα πάντων πραγμάτων
εἴργασθ'. ἀφ' οὗ γὰρ ἤρξατ' ἐξ ἀρχῆς βλέπειν
ὁ Πλοῦτος, οὐδεὶς οὐ λιβανωτόν, οὐ δάφνην,
οὐ ψαιστόν, οὐχ ἱερεῖον, οὐκ ἄλλ' οὐδὲ ἓν 1115
ἡμῖν ἔτι θύει τοῖς θεοῖς.

ΚΑ. μὰ Δί', οὐδέ γε
θύσει. κακῶς γὰρ ἐπεμελεῖσθ' ἡμῶν τότε.

ΕΡ. καὶ τῶν μὲν ἄλλων μοι θεῶν ἧττον μέλει,
ἐγὼ δ' ἀπόλωλα κἀποτέτριμμαι.

---

[a] It would seem that the tongues of the victims were cut out separately for the Herald Hermes; then wine was poured over

CA. Who's knocking at the door? Hallo, what's this!
'Twas nobody it seems. The door shall smart,
Making that row for nothing.

HERMES. Hoi, you sir,
Stop, Cario! don't go in.

CA. Hallo, you fellow,
Was that you banging at the door so loudly?

HER. No, I was going to when you flung it open.
But run you in and call your master out,
And then his wife, and then his little ones,
And then the serving-men, and then the dog,
And then yourself, and then the sow.

CA. (*severely*) Now tell me
What all this means.

HER. It means that Zeus is going
To mix you up, you rascal, in one dish,
And hurl you all into the Deadman's Pit!

CA. Now for this herald must the tongue be cut.[a]
But what's the reason that he is going to do us
Such a bad turn?

HER. Because ye have done the basest
And worst of deeds. Since Wealth began to see,
No laurel, meal-cake, victim, frankincense,
Has any man on any altar laid
Or aught beside.

CA. Or ever will; for scant
Your care for us in the evil days gone by.

HER. And for the other Gods I'm less concerned,
But I myself am smashed and ruined.

the tongues, and they were offered to the God. "Hence arose the proverb ἡ γλῶττα τῷ Κήρυκι. Hermes in the present scene has come as the herald of ill tidings; and Cario, adopting the proverb, gives a different turn to its meaning; for on his lips it signifies 'The herald of this bad news shall have his tongue cut out'; εἴθε ἐκκοπείη, as the Scholiast explains it": R.

ΚΑ. σωφρονεῖς.
ΕΡ. πρότερον γὰρ εἶχον μὲν παρὰ ταῖς καπηλίσιν 1120
πάντ' ἀγάθ' ἕωθεν εὐθύς, οἰνοῦτταν, μέλι,
ἰσχάδας, ὅσ' εἰκός ἐστιν Ἑρμῆν ἐσθίειν·
νυνὶ δὲ πεινῶν ἀναβάδην ἀναπαύομαι.
ΚΑ. οὔκουν δικαίως, ὅστις ἐποίεις ζημίαν
ἐνίοτε τοιαῦτ' ἀγάθ' ἔχων;
ΕΡ. οἴμοι τάλας, 1125
οἴμοι πλακοῦντος τοῦ 'ν τετράδι πεπεμμένου.
ΚΑ. ποθεῖς τὸν οὐ παρόντα καὶ μάτην καλεῖς.
ΕΡ. οἴμοι δὲ κωλῆς ἣν ἐγὼ κατήσθιον·
ΚΑ. ἀσκωλίαζ' ἐνταῦθα πρὸς τὴν αἰθρίαν.
ΕΡ. σπλάγχνων τε θερμῶν ὧν ἐγὼ κατήσθιον. 1130
ΚΑ. ὀδύνη σε περὶ τὰ σπλάγχν' ἔοικέ τι στρέφειν.
ΕΡ. οἴμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης.
ΚΑ. ταύτην ἐπιπιὼν ἀποτρέχων οὐκ ἂν φθάνοις;
ΕΡ. ἆρ' ὠφελήσαις ἄν τι τὸν σαυτοῦ φίλον;
ΚΑ. εἴ του δέει γ' ὧν δυνατός εἰμί σ' ὠφελεῖν. 1135
ΕΡ. εἴ μοι πορίσας ἄρτον τιν' εὖ πεπεμμένον
δοίης καταφαγεῖν καὶ κρέας νεανικὸν
ὧν θύεθ' ὑμεῖς ἔνδον.
ΚΑ. ἀλλ' οὐκ ἔκφορα.
ΕΡ. καὶ μὴν ὁπότε τι σκευάριον τοῦ δεσπότου
ὑφέλοι', ἐγώ σε λανθάνειν ἐποίουν ἀεί. 1140
ΚΑ. ἐφ' ᾧ τε μετέχειν καὐτός, ὦ τοιχωρύχε.
ἧκεν γὰρ ἄν σοι ναστὸς εὖ πεπεμμένος.
ΕΡ. ἔπειτα τοῦτόν γ' αὐτὸς ἂν κατήσθιες.
ΚΑ. οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοί,
ὁπότε τι ληφθείην πανουργήσας ἐγώ. 1145

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[a] ἀναβάδην, lit. "with my feet up," *i.e.* reclining. His occupation is gone. [b] Reference uncertain.

[c] Hermes, born on the fourth day of the month (*Hymn to Hermes* 19), received offerings on the fourth day of each month.

CA. Good.
HER. For until now the tavern-wives would bring
From early dawn figs, honey, tipsy-cake,
Titbits for Hermes, such as Hermes loved ;
But now I idly cross my legs [a] and starve.
CA. And rightly too who, though such gifts you got,
Would wrong the givers.[b]
HER. O, my hapless lot !
O me, the Fourth-day [c] cake in days gone by !
CA. You want the absent ; nought avails your cry.[d]
HER. O me, the gammon which was erst my fare !
CA. Here play your game on bladders, in the air.[e]
HER. O me, the inwards which I ate so hot !
CA. In your own inwards now a pain you've got.
HER. O me, the tankard, brimmed with half and half !
CA. Begone your quickest, taking this to quaff.[f]
HER. Will you not help a fellow-knave to live ?
CA. If anything you want is mine to give.
HER. O, could you get me but one toothsome loaf,
Or from the sacrifice you make within
One slice of lusty meat ?
CA. No exports here.
HER. O, whenso'er your master's goods you stole,
'Twas I that caused you to escape detection.
CA. Upon condition, ruffian, that you shared
The spoils. A toothsome cake would go to you.
HER. And then you ate it every bit yourself.
CA. But you, remember, never shared the kicks
Were I perchance detected at my tricks.

[d] A line from some tragedy, applied to Heracles when searching for his lost favourite Hylas : Schol.

[e] Leaping on inflated bladders ; from ἀσκός, with a play on κωλή (1128), a game at the Attic Dionysia. The player hopped on to an inflated bladder, and tried how long he could keep his balance.

[f] Offers the dirty water in his pot.

ΕΡ. μὴ μνησικακήσῃς, εἰ σὺ Φυλὴν κατέλαβες.
ἀλλὰ ξύνοικον πρὸς θεῶν δέξασθέ με.
ΚΑ. ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μενεῖς;
ΕΡ. τὰ γὰρ παρ' ὑμῖν ἐστι βελτίω πολύ.
ΚΑ. τί δέ; ταὐτομολεῖν ἀστεῖον εἶναί σοι δοκεῖ; 1150
ΕΡ. πατρὶς γάρ ἐστι πᾶσ' ἵν' ἂν πράττῃ τις εὖ.
ΚΑ. τί δῆτ' ἂν εἴης ὄφελος ἡμῖν ἐνθάδ' ὤν;
ΕΡ. παρὰ τὴν θύραν στροφαῖον ἱδρύσασθέ με.
ΚΑ. στροφαῖον; ἀλλ' οὐκ ἔργον ἔστ' οὐδὲν στροφῶν.
ΕΡ. ἀλλ' ἐμπολαῖον.
ΚΑ. ἀλλὰ πλουτοῦμεν· τί οὖν 1155
Ἑρμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν;
ΕΡ. ἀλλὰ δόλιον τοίνυν.
ΚΑ. δόλιον; ἥκιστά γε·
οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἁπλῶν τρόπων.
ΕΡ. ἀλλ' ἡγεμόνιον.
ΚΑ. ἀλλ' ὁ θεὸς ἤδη βλέπει,
ὥσθ' ἡγεμόνος οὐδὲν δεησόμεσθ' ἔτι. 1160
ΕΡ. ἐναγώνιος τοίνυν ἔσομαι. καὶ τί ἔτ' ἐρεῖς;
Πλούτῳ γάρ ἐστι τοῦτο συμφορώτατον,
ποιεῖν ἀγῶνας μουσικοὺς καὶ γυμνικούς.
ΚΑ. ὡς ἀγαθόν ἐστ' ἐπωνυμίας πολλὰς ἔχειν·
οὗτος γὰρ ἐξεύρηκεν αὑτῷ βιότιον. 1165
οὐκ ἐτὸς ἅπαντες οἱ δικάζοντες θαμὰ
σπεύδουσιν ἐν πολλοῖς γεγράφθαι γράμμασιν.

---

[a] "'If you have captured Phyle as Thrasybulus did, then grant an amnesty (μὴ μνησικακήσῃς) as Thrasybulus did.' The capture of Phyle was the great initial success of Thrasybulus in his campaign to overthrow the Thirty, and restore the democratic constitution of Athens. The Amnesty was the end which crowned the work of that campaign": R.

[b] This is given in the *Corpus Paroemiographorum* (Macarius ii. 45) ὅπου γὰρ εὖ πράσσει τις, ἐνταυθοῖ πατρίς. It seems to be a

HER. Well, don't bear malice, if you've Phyle got,[a]
But take me in to share your happy lot.
CA. What, leave the Gods, and settle here below?
HER. For things look better here than there, I trow.
CA. Think you Desertion is a name so grand?
HER. Where most I prosper, there's my father-land.[b]
CA. How could we use you if we took you in?
HER. Install me here, the Turn-god[c] by the door.
CA. The Turn-god? Turns and twists we want no more.
HER. The God of Commerce?
CA. Wealth we've got, nor need
A petty-huckstering Hermes now to feed.
HER. The God of Craft?
CA. Craft? quite the other way.
Not craft, but Honesty, we need to-day.
HER. The God of guidance?
CA. Wealth can see, my boy!
A guide no more 'tis needful to employ.
HER. The God of games? Aha, I've caught you there.
For Wealth is always highly sympathetic
With literary games, and games athletic.
CA. How lucky 'tis to have a lot of names!
He has gained a living by that "God of games."[c]
Not without cause our Justices contrive
Their names to enter in more lists than one.[d]

cynical version of *πᾶσα γῆ πατρίς* (Zenobius v. 74) "part of an oracle given to Meleos the Pelasgian, when inquiring about a habitation"; Stobaeus, *Flor.* xl. 7 has *ἀνδρὶ σοφῷ πᾶσα γῆ βατή. ψυχῆς γὰρ ἀγαθῆς πατρὶς ὁ σύμπας κόσμος.* *Cf.* Cic. *Tusc. Disp.* v. 37 *patria est ubicumque est bene.*

[b] H. mentions some of his titles in the hope of favour. *Στροφαῖος*, the Hinge-God, because his statue was placed by the hinge (*στροφεύς*) of the outer door "to keep off other thieves": Schol.

[c] He has gained a living by having a lot of names.

[d] See note on p. 448.

ΕΡ. οὐκοῦν ἐπὶ τούτοις εἰσίω;

ΚΑ. καὶ πλῦνέ γε
αὐτὸς προσελθὼν πρὸς τὸ φρέαρ τὰς κοιλίας,
ἵν' εὐθέως διακονικὸς εἶναι δοκῇς. 1170

ΙΕΡΕΥΣ. τίς ἂν φράσειε ποῦ 'στι Χρεμύλος μοι σαφῶς;

ΧΡ. τί δ' ἔστιν, ὦ βέλτιστε;

ΙΕ. τί γὰρ ἄλλ' ἢ κακῶς;
ἀφ' οὗ γὰρ ὁ Πλοῦτος οὗτος ἤρξατο βλέπειν,
ἀπόλωλ' ὑπὸ λιμοῦ. καταφαγεῖν γὰρ οὐκ ἔχω,
καὶ ταῦτα τοῦ σωτῆρος ἱερεὺς ὢν Διός. 1175

ΧΡ. ἡ δ' αἰτία τίς ἐστιν, ὦ πρὸς τῶν θεῶν;

ΙΕ. θύειν ἔτ' οὐδεὶς ἀξιοῖ.

ΧΡ. τίνος οὕνεκα;

ΙΕ. ὅτι πάντες εἰσὶ πλούσιοι· καίτοι τότε,
ὅτ' εἶχον οὐδέν, ὁ μὲν ἂν ἥκων ἔμπορος
ἔθυσεν ἱερεῖόν τι σωθείς, ὁ δέ τις ἂν 1180
δίκην ἀποφυγών· ὁ δ' ἂν ἐκαλλιερεῖτό τις,
κἀμέ γ' ἐκάλει τὸν ἱερέα· νῦν δ' οὐδὲ εἷς
θύει τὸ παράπαν οὐδέν, οὐδ' εἰσέρχεται,
πλὴν ἀποπατησόμενοί γε πλεῖν ἢ μυρίοι.

ΧΡ. οὔκουν τὰ νομιζόμενα σὺ τούτων λαμβάνεις; 1185

ΙΕ. τὸν οὖν Δία τὸν σωτῆρα καὐτός μοι δοκῶ
χαίρειν ἐάσας ἐνθάδ' αὐτοῦ καταμενεῖν.

ΧΡ. θάρρει· καλῶς ἔσται γάρ, ἢν θεὸς θέλῃ.
ὁ Ζεὺς ὁ σωτὴρ γὰρ πάρεστιν ἐνθάδε,
αὐτόματος ἥκων.

ΙΕ. πάντ' ἀγαθὰ τοίνυν λέγεις. 1190

HER. Then on these terms I enter?
CA. Aye, come in.
And take these guts, and wash them at the well,
And so, at once, be Hermes Ministrant.[a]

PRIEST. O tell me, where may Chremylus be found?
CHR. What cheer, my worthy fellow?
PR. What but ill?
For ever since this Wealth began to see,
I'm downright famished, I've got nought to eat,
And that, although I'm Zeus the Saviour's priest.
CHR. O, by the Powers, and what's the cause of that?
PR. No man will slay a victim now.
CHR. Why not?
PR. Because they all are wealthy; yet before,
When men had nothing, one, a merchant saved
From voyage-perils, one, escaped from law,
Would come and sacrifice; or else at home
Perform his vows, and summon me, the priest.
But not a soul comes now, or body either,
Except a lot of chaps to do their needs.
CHR. Then don't you take your wonted toll of that?
PR. So I've myself a mind to cut the service
Of Zeus the Saviour now, and settle here.
CHR. Courage! God willing, all will yet be well.
For Zeus the Saviour is himself within,[b]
Coming unasked.
PR. O, excellent good news!

[a] In his character as διάκονος of Zeus (*cf.* Aesch. *Prometheus*, 963 τὸν τοῦ τυράννου τοῦ νέου διάκονον). *Enter the Priest of Zeus Soter, to find Chremylus.*

[b] "In my judgement Chremylus means that the great Zeus himself has followed the example of Hermes; so that the Priest, thinking to desert his God for the purpose of entering into the service of Wealth, finds that his God has been beforehand with him, and is already himself snugly ensconced within": R.

ΧΡ. ἱδρυσόμεθ' οὖν αὐτίκα μάλ', ἀλλὰ περίμενε,
τὸν Πλοῦτον, οὗπερ πρότερον ἦν ἱδρυμένος,
τὸν ὀπισθόδομον ἀεὶ φυλάττων τῆς θεοῦ.
ἀλλ' ἐκδότω τις δεῦρο δᾷδας ἡμμένας,
ἵν' ἔχων προηγῇ τῷ θεῷ σύ.

ΙΕ. πάνυ μὲν οὖν 119[5]
δρᾶν ταῦτα χρή.

ΧΡ. τὸν Πλοῦτον ἔξω τις κάλει.

ΓΡ. ἐγὼ δὲ τί ποιῶ ;

ΧΡ. τὰς χύτρας, αἷς τὸν θεὸν
ἱδρυσόμεθα, λαβοῦσ' ἐπὶ τῆς κεφαλῆς φέρε
σεμνῶς· ἔχουσα δ' ἦλθες αὐτὴ ποικίλα.

ΓΡ. ὧν δ' οὕνεκ' ἦλθον;

ΧΡ. πάντα σοι πεπράξεται. 120[0]
ἥξει γὰρ ὁ νεανίσκος ὥς σ' εἰς ἑσπέραν.

ΓΡ. ἀλλ' εἴ γε μέντοι νὴ Δί' ἐγγυᾷ σύ μοι
ἥξειν ἐκεῖνον ὡς ἔμ', οἴσω τὰς χύτρας.

ΧΡ. καὶ μὴν πολὺ τῶν ἄλλων χυτρῶν τἀναντία
αὗται ποιοῦσι· ταῖς μὲν ἄλλαις γὰρ χύτραις 120[5]
ἡ γραῦς ἔπεστ' ἀνωτάτω, ταύτης δὲ νῦν
τῆς γραὸς ἐπιπολῆς ἔπεισιν αἱ χύτραι.

ΧΟ. οὐκ ἔτι τοίνυν εἰκὸς μέλλειν οὐδ' ἡμᾶς, ἀλλ' ἀνα-
χωρεῖν
εἰς τοὔπισθεν· δεῖ γὰρ κατόπιν τούτων ᾄδοντας
ἕπεσθαι.

---

[a] "From this point to the close of the play Chremylus is arranging a great religious procession for the purpose of escorting Wealth in triumph to his proper home in the Athenian Treasure-house. There was not much wealth in the Treasury now, owing to the cessation of the tribute paid by the Allies, and to the enormous expenditure occasioned by the adhesion of Athens to the anti-Spartan League": R.

[b] The inner cell of the Parthenon, used as a treasury.

[c] *Enter Old Lady from the house.*

CHR. So we'll at once install—but bide awhile—
Wealth in the place where he was erst installed,[a]
Guarding the Treasury in Athene's Temple.[b]
Hi! bring me lighted candles. Take them, you,
And march before the God.

PR. With all my heart.

CHR. Call Wealth out, somebody.[c]

O.L. And I?

CHR. O, you.
Here, balance me these installation pots [d]
Upon your head, and march along in state.
You've got your festive robes at all events.

O.L. But what I came for?

CHR. Everything is right.
The lad you love shall visit you to-night.

O.L. O, if you pledge your honour that my boy
Will come to-night, I'll bear the pots with joy.

CHR. These pots are not like other pots at all.
In other pots the mother [e] is atop,
But here the mother's underneath the pot.

CH. 'Tis the end of the Play, and we too must delay
our departure no longer, but hasten away,
And follow along at the rear of the throng,[f]
rejoicing and singing our festival song.

[d] Pots of boiled pulse were offered at a dedication of altar or temple.

[e] γραῦς means (1) "old woman," (2) "scum" on the surface of milk, boiled vegetables, soup, etc. So "mother" is applied to scum on boiling liquids, mould on fermenting jams, yeast, and the like (*English Dialect Dictionary*, iv. 175).

[f] *In the rear of the actors.* The actors would depart from the *stage*, the Chorus, with dance and song, from the *orchestra*; but all are supposed to be combining in one great triumphal procession to the Acropolis, there to install Wealth, as a perpetual resident, in a place with which he had once been familiar, but to which he had long been a stranger, viz. in the Treasury of the Athenian Republic at the back of Athene's Temple.

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